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LANCASTER, PA.

REFORMED CHURCH MESSENGER

A Prayer for Graduates

Teach us, O God, the deeper lessons of life and imbue us with a sincere love of truth. Help us to continue growing in mind and spirit and body, and more and more unto the stature of the fullness of our Lord and Savior Jesus Christ.

Make us inspirers of an unhopeful world, rescuers of those lost in despair and lowness of purpose, and helpers of all the downtrodden and the unprivileged.

We would be good students in the larger school of life, doers of Thy word and not hearers only. As we have borne the discipline of the school, help us to satisfy the greater demands of the disciplines of constructive living. Keep our minds growing and our outlook broadening and our sympathies deepening.

Help us to go out into the world of our day to give it new idealism and optimism in times of darkness, new strength in times of faltering and weakness, and new succor for all the unbefriended, the outcast, and the bewildered and defeated.

Above all, O God, consecrate our training to Thy service, and make it count in the upbuilding of Thy kingdom on earth. Amen.

—Richard K. Morton.

My Savior

There is only One Who can give me peace,
The peace that the world can't give—
I must learn now to trust and obey His will,
As He teaches me how to live.

There is only One Who can help me love
As the Father in Heaven loves me,
Just by giving my life and my will to Him,
For the whole wide world to see.

I can show that His way is the only way
And, to meet Him in Heaven above,
I must give up my hate and my selfish pride
And learn the meaning of love,—

The kind of love that forgets the past
And determines, with faith and prayer,
To go on with a song, though my heart should break;
For He's waiting for me—up There!

—Ethel Hosking.

Telford, Pa.

The Chancel of the beautiful
Abbey Church, Huntingdon,
Pa., the Rev. Hobart D. Mc-
Keehan, S.T.M., minister, dur-
ing the recent annual
Flower Festival



PHILADELPHIA, SEPTEMBER 7, 1933

ONE BOOK A WEEK

THE NEW PROTESTANTISM

Any book by Dr. James Gordon Gilkey, minister of the South Congregational Church of Springfield, Massachusetts, is always eagerly read by great numbers. Among his previous books, "A Faith for the New Generation", "Solving Life's Everyday Problems" and "Meeting the Challenge of Modern Doubt" have been great helps to scores of readers if their popular welcome is any index. Dr. Gilkey also has the reputation of attracting congregations which overflow the Church, and this is a sign that his preaching meets the needs of the people. In all his writing and preaching Dr. Gilkey has in mind the great numbers of younger people who, having lost their implicit confidence in the old theologies and creeds, are at a loss just what to believe and where to look for new foundations for religious belief. His new book is addressed to these people: "What Can We Believe: A Study of the New Protestantism" (The Macmillan Company).

The old foundations have passed away. We no longer have an infallible Bible; we no longer have an infallible Church. Intuitions are not trustworthy as a foundation of belief—there are too many and too diverse intuitions. Where then does modern and liberal Protestantism go for its foundations? To experience and reason. Here we have foundations that cannot be shaken. Religious experience is a fact—as much of a fact as the concrete facts on which science bases its conclusions. "The only thing liberal Protestantism can do is to locate a new foundation for its teaching and then build on that new foundation whatever structure of belief—large or small—can be erected there. Many of our thoughtful leaders are now engaged in this effort. The new foundation on which they are building is the foundation on which modern science has built for many decades—the foundation of experience and reason. To state the matter more definitely, the religious beliefs they accept for themselves and teach to others represent logical induc-

tions drawn from facts provided by experience and reason."

If we accept experience and reason as the new foundations of belief this means not only a radically different source for faith than that upon which the Church has depended for ages but it also means radically different conceptions of God, immortality and the other doctrines. It also means a different conception of the nature of Christ and His place in the Christian scheme of things. In a series of eight chapters Dr. Gilkey analyzes the arguments for God, immortality, prayer, the nature of God as found in experience and reason, and points to the new conceptions we gain. He discusses the problems of suffering, and the new bases of right and wrong. In chapter IX he tells us "What Jesus Means to a Modern Liberal" and it is here that many will wonder whether Dr. Gilkey has not utterly discarded the Christ of the New Testament and built up a conception of Christ for which there is a very limited experience so far as even experience is concerned, for Dr. Gilkey frankly avows that we must leave behind us the Christ of Paul and John and think of Him simply as the great teacher and interpreter of life. But outside of the Unitarian fellowship—a very limited section of Christendom—the experience of Christ has not been that of a teacher but of the Saviour of the soul. This is practically the universal testimony, and if we are to base our doctrine of Christ on experience we should take the age-long, universal experience, and not that of a small group.

Indeed it is difficult to see just where Dr. Gilkey's conception of Christ differs from the Unitarian. I will let him speak for himself: "When we compare the omniscient, omnipotent, pre-existent Christ pictured in John's Gospel with the semi-human Jesus described in the Gospel which Mark had written a generation earlier, we see how swiftly and effectively the myth-making tendency did its work in the closing decades of the first century. When we made adequate allowance for the workings

of this same tendency in the period between the writing of Mark's Gospel and the death of Jesus who lived and taught in Galilee, what do we finally conclude? That Jesus was a human being rather than a Deity, or even a God-man, residing temporarily on earth. As a human being His work was that of a religious and ethical teacher, and His contribution to the life of our race was the group of ideas He offered mankind. It is to this conclusion that the developments of the past century have relentlessly driven liberal Protestantism. It is around the figure of Jesus as a teacher, and nothing more, that the New Protestantism is now building its beliefs."

If this is not Unitarianism pure and simple, I do not know what it is; and I doubt very much if it would satisfy some of those who have been considered leaders of the Modernist movement in Protestantism. It certainly would not satisfy Shailer Mathews, William P. Merrill or Henry Sloane Coffin, for in their books on Modernism they give a much more exalted place to Christ. I doubt if it would even satisfy Harry Emerson Fosdick. All of these men emphasize the Incarnation, that is, God in Christ, revealing Himself and offering Himself as a power to be appropriated by His children. As a matter of fact Christianity has never been primarily a teaching, but a power. Personally I very much doubt if Christ as simply a teacher would ever have won the ages as He has—any more than other teachers have won it. It is as the Son of God that He has won them. I am very confident that it is only as the Son of God that He will hold the future to Himself. When we take the Incarnation out of our fundamental faith, Christianity will be gone. We will have simply ethical culture societies or humanistic groups with Buddha, Confucius, Jesus, Tolstoy and others as our teachers—fine teachers all of them, and all teaching pretty much the same high ideals and conduct.

—Frederick Lynch.

Leisure---A Bane or a Blessing

FREDERICK W. BALD

The well-to-do and the wealthy were the leisured class not so many years ago; their time was their own. They employed others to do their work in the home and in business. The masses were the unleisured class. To earn for themselves and their dependents the barest living it was necessary to work from dawn to dark. There was no leisure for them. It was literally true that

"Man works from sun to sun,
But a woman's work is never done."

Working hours have been cut in half during the past seventy-five years. The machine had arrived and was developed to such an extent that it has become a potent factor in almost every human occupation. Beside, it made many new trades possible. The working people looked upon it with suspicion and at times were violently hostile to it. Their living was threatened by this tireless and prodigiously productive competitor. But as the machine increased man power, there came a gradual reduction of working hours and consequently an absorption of those whose services otherwise would not have been required. Thus the machine has made it possible for the masses to enjoy leisure.

The present day forty-four hour week leaves at least five free hours daily and nine hours on Saturday. But there seems to be a startling increase just ahead. Charles Steinmetz, the eminent engineer, said shortly before his death that during this century the daily working period would be shortened to four hours and employment would be for only two hundred days each year. Some economists are insisting that the time has already come for a four-hour day. In this brief time they say that all things required by society can be produced by the present force of workmen; and that with a more equal distribution of wealth the plane of living can be raised so as to be equal to that maintained now by a family having an income of \$5,000. At this writing the United States Senate has passed a bill establishing a thirty-hour week—six hours daily and five days weekly. The purpose is to make places for all of the 12 million unemployed when business again becomes active.

For every one to have so many hours each day during which he may do what he pleases is to set free a force which will mightily influence individuals and society. It may be a bane or it may be a blessing.

Thus far leisure has made possible much

that is good. The machine which is still charged with responsibility for the general unemployment, has been a great emancipator. It has become the servant of every one. On a large scale it serves in the home, on the farm, in factory, mine, shop, office, on the sea, in the air, and the government uses it extensively in taking care of the needs of its citizens. It has increased wealth to such an extent that even the most poorly paid laborers can afford comforts and pleasures undreamed of by our ancestors of only a few centuries ago. Released from the necessity of spending all of one's time in earning bread and keeping life in the body, there came a more cheerful outlook, a higher intelligence, a stronger body. The British Government found that the slavish industrial conditions were sapping to such great degree the strength of its people that the young men were becoming more and more unfit for military duty. Today robustness for young men and women is the rule. The length of life has been extended. Health laws are valuable, but could not be obeyed very well if there were no leisure. There has been time for education and culture. If depressed, it should be a tonic to think of the world in

(Continued on Page 19)

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EDITORIAL

THE JAPANESE REACTION TO "RETHINKING MISSIONS"

Those who read the MESSENGER need not be told that there is such a book as "Rethinking Missions", which appeared last year. The body of the Report has been widely applauded. Based on painstaking studies reviewed by competent scholars, it has great value, as is conceded even by so severe a critic as Dr. Robert E. Speer.

The misleading "releases" made a great sensation in Japan, whose newspapers announced that the American Churches had decided to desist from trying to win Japan. The first Japanese leader to review the Report thoroughly was Kagawa, whose critique, "Missions Without the Cross", appeared in *The Christian Century* several months ago. He is more severe even than Dr. Speer, if that is possible. "If Jesus followed the methods taught in this book," says he, "He would probably not have been crucified." "If Christianity is indeed the innocuous thing this book represents it to be, perhaps there is no need for repentance. But the fact is that both the Orient and the Occident do need to repent." "Those who wish to retreat after reading this book had better do so; but let others who have been led by the Holy Spirit continue to cross the Pacific, bearing the Cross of Jesus."

The Editor of the *Century*, obviously startled, suggests that Kagawa does not know English well enough to understand the Report! Possibly. The writer of these lines, whose mother tongue is English, and who, until he was full forty, served as professor of theology, had to be told the other day by a son who presides over a Congregational Church near Boston and is a friend of Professor Hocking: "You see, father, you don't understand Dr. Hocking's language." It may be so; but, if so, a group of laymen writing for laymen would be well advised to use the language of Main Street, and not that of a Seminar. The Editor goes on to say that evidently Kagawa was too deeply impressed by what he was taught at Princeton, where he was once a student. He knows enough English to understand Princeton, but not enough to understand Harvard! The Editor had better think that over once more. There is a deeper reason than the linguistic for the fact that Japanese Christian leaders generally admire Calvin more

than Emerson. The Editor, however, is moved to support Kagawa in his protest against any compromise with decadent religions, or with the regime of capitalistic exploitation, and in his demand that East and West repent, to find salvation through the Cross.

More representative than Mr. Kagawa's review is that of a group of 30 prominent Japanese Christian leaders who met in Tokyo under the auspices of the National Christian Council May 15th and 16th. Those who were called together for a "group study" were chosen by their respective denominational or institutional headquarters for this specific task. The great majority of the 30 delegates derive their support from indigenous resources and are independent of subsidies from abroad. A statement of their unanimous "findings" appears in the June number of the Council "Bulletin". Not quoting the whole paper, let me attempt a fair summary, particularly of those items that are of interest to our Reformed Church.

There are 12 items in regard to which warm approval is expressed. A few phrases will indicate the tenor of these: "Foreign missions must continue"; "Missionaries of the best qualifications are needed"; "Emphasize policy of transferring authority over the work to nationals"; "Work conducted in the name of Christianity must be intrinsically of the highest excellence"; "In evangelism abolish the principle of using projects as bait"; "Effort should be made to evangelize the untouched rural areas and to Christianize industrial life."

Points of disagreement are modestly set down as "desiderata", under 7 heads. We add a few remarks made in the general discussion:

1. *The Christian Message:* "We recognize that as representatives of laymen the commissioners took the precaution of avoiding traditional theological terms. Nevertheless we require a clear-cut absolute Christian message to proclaim to our people, and we regret that the Report gives a wrong impression in regard to this fundamental matter. Leaving theological arguments aside, we feel the need of emphasizing more clearly the Gospel as centered in Christ and the Cross." Remark by Prof. Murata (Presbyterian): "If the appraisers had been pastors, they would have talked differently." President Abe (Methodist): "After Jerusalem, this Report is tame. The appraisers fall down in

their soft-pedalling of the Christian faith. From their standpoint Peter and Paul would both have failed to qualify as missionaries. I know the indigenous Japanese faiths too well. I know what they are."

2. *Attitude toward Other Faiths*: "As Christians we stand to the last for the uniqueness and the absoluteness of the Christian Faith. Of course it is not our task to destroy the law and the prophets, but rather to fulfill them. We therefore do not hesitate to show other faiths our goodwill. But we desire that the false impression that Christianity is not needed should be eradicated." President Chiba (Baptist): "The commission idealizes the native faiths of Japan. It does not see them as they really are." Dr. Ibuka (Presbyterian): "A Christless religion can never meet Japan's needs. There is common truth in Buddhism, Shinto and Christianity; but a Christless religion leaves a great lack in my soul. The appraisers saw Buddhism and Shinto from the front and not from the rear. They are lenient with the native faiths, but fearfully hard on the missionaries."

3. *The Missionary Motive*: "We would demand the same zealous motive on the part of modern Christians that sent the early Christians with the Gospel to peoples of such superior culture as the Greeks and the Romans."

4. *Evangelistic Method*: "We deplore the giving of the impression that in evangelism we can fulfill our mission by dispensing with the building of the Church, and simply striving to give people a fuller and richer life."

5. *Decrease of Financial Help*: "We fully expect that the amount of financial help will gradually decrease. Yet in view of the conditions of our society, in which the non-Christian influence is dominant, we trust that it will be recognized that in order to secure the largest results in the field of evangelism we still must look for the noble and unselfish assistance of our fellow-Christians abroad."

6. *Christian Education*: "In the face of the materialistic tendency of the educational institutions around us, we must push forward our Christian educational program. . . . We believe that the mission of our Christian education in Japan will be fulfilled by putting our institutions on a sounder financial basis, and by perfecting our system through the consummation of a Christian University." Rev. Mr. Imaizumi (Congregationalist): "Our schools should come out openly and positively as Christian institutions. In no way should they let down the bars and decrease their Christian emphasis and effort to Christianize their students." Rev. Mr. Kanai (Presbyterian): "A small number of students who can get into real personal relations with the teachers is what we need in the field of theological education." Prof. Murao (Anglican): "Union should start with the union of denominations rather than with that of the theological schools."

7. *Co-operative Administration*: "We desire that through the frequent exchange of visits and conferences on the part of Christian leaders of the nations more and more an intimate identification of interests and co-operation may be realized."

What the delegates had to say about missionaries from abroad may be particularly interesting: Bishop Akazawa (Methodist): "We don't want money from abroad so much as we want men, men of outstanding qualities. They must be selected by their home boards. There is no limit to the number needed; no limit to their opportunities for service." Rev. Mr. Kawamata (Baptist): "Specialists are needed in the cities, but in the country it is different. We forget the multitude of Churches in the country districts that need the help of missionaries with a real evangelistic fervor. The word that we do not need missionaries is the voice of the city, and not the voice of Japan as a whole." Rev. Mr. Imaizumi (Congregationalist): "What the commission says about the missionaries is the same kind of criticism I indulged in as a student 35 years ago."

Thus the Japanese Church has come of age. The time long anticipated by some of us when that Church will powerfully re-inforce our endeavor to Christianize America, seems not far off.

—CHRISTOPHER NOSS, D. D.

THIS WASN'T ONE OF OUR CHURCH COLLEGES

One of the best stories I have recently heard is that told by Mr. H. A. L. Fisher, Warden of New College, Oxford, and former Secretary of Education, speaking at a Teachers' Conference at the Guildhall, London, the other day. He said that a friend of his, a great Greek scholar, when visiting a women's college in the United States, was asked whether he would do the institution the compliment of translating their college motto into Greek. He most courteously agreed and then asked what the motto was. It was placed before him and he read the words: "*Pep without purpose is piffle*."

—H. W. PEET.

* * *

THIS IS TERRIBLE!

The Rev. W. G. Somerville, presumably a minister in good standing in the Southern Presbyterian Church, writes to the editors of *Christianity Today* about what he calls "the alarming fact" that the Rev. Henry Sloane Coffin, D. D., President of Union Theological Seminary, New York, actually preached the baccalaureate sermon at the recent Commencement of Davidson College, the largest college of the Southern Presbyterian Church. Having satisfied himself that Dr. Coffin is "not an evangelical", Mr. Somerville charitably suggests that "in the light of his position, activities and teachings, *Dr. Coffin should not be allowed to preach in any building dedicated to the glory of God*." He is praying, he says, that "the controlling Presbyteries" will show their disapproval of this invitation, so "fraught with danger".

Instead of resenting this attitude, the editors of *Christianity Today* characteristically add this footnote: "If it is actually true, as seems almost incredible, that there are supposedly well-informed persons who regard Dr. Coffin as evangelical, then the editors will be prepared for any further surprises, no matter how great. Dr. Coffin's position on the side of Modernism is so well known and his advocacy of Modernism so brilliant that many are wondering how and why he could be invited to speak at Davidson College."

Well, we understand the poor folks down there were at least partly protected by the fact that just before Dr. Coffin's sermon they sang the hymn, *My Soul, Be on Thy Guard*. We hope they were not irreparably harmed by the preaching of this devoted servant of Christ. We want to record our personal gratitude for the privilege of hearing Dr. Coffin preach and lecture a number of times in recent weeks. His messages were among the most edifying and uplifting spiritually that we have heard anywhere.

* * *

SUCH THINGS ARE ANNOYING

From Park Row down the narrow slit of Nassau St., on into Wall St. and Broad, a woe-begone creature wandered slowly the other afternoon, holding aloft a banner upon which was scrawled: "I've been in jail two months for getting bread for my family. What have they done to Morgan, Mitchell, Broderick, Kahn and Harriman? Answer: What they always do to the rich—free them."

A New York newspaper man writes naively about this: "The banner was a bit embarrassing, and in one instance the annoyed gazer yanked down the blind." But we can't continue to yank down the blinds on such embarrassing banners. When will our professing Christians really have a passion for social justice?

* * *

BALED HAY

In a recent homily on homiletics, the *Christian Standard* reminds preachers that in the matter of *length* they should always remember that they will probably have other chances to preach, but in the matter of *fervor*, they should preach as if this were their last chance. The following illustration is used, which thoughtful preachers as well as some regular attendants in the pews will regard as pat and pertinent: "One day I was riding along a country highway when I met a farmer with a load of hay so big that it took up the whole roadway. To get around it we almost upset in the ditch.

That event furnished me with a valuable lesson. I said to myself: If that hay were baled it would not take a quarter as much space, and there would be just as much hay. Many sermons are like that load of hay. They need baling. There will be just as much hay, just as much food for your people. Loose hay has thrown many a Church attendant into the ditch, and he has never returned to be treated to another such experience." Yea verily, long-windedness is often the child of a lack of preparation.

* * *

"100,000,000 GUINEA PIGS"

The following excerpt from a letter by a lady reader is typical of similar difficulties felt by many people today: "I have just listened to two of my favorite radio programs," she writes, "programs that are sponsored by the same company and are always clean and generally elevating as well as entertaining. The radio announcer makes such far-reaching claims for the products manufactured by this company that I had actually come to regard the products to be on the same high level as the programs they sponsor, and have been using them for some time. Now I am told that a recent report, sponsored by scientific research workers, shows the products of this company to be in one case of little more use than colored water, and in the other case positively harmful. What am I to believe? Is the radio announcer merely a liar and the advertisement a patent fraud, or is the research report a libel? If the former, how do they get away with it? If the latter, why does not the company prosecute those guilty of the libel?"

This is a time of great ethical confusion and we do not profess to be altogether in the clear on these matters. It is clear, however, that in many ways we are all victims of mis-information. We have no little sympathy with the erudite and genial editor of the *Lutheran*, who, when commenting recently on that modern wonder, the radio, said: "There must be people who enjoy trios of crooners, mountain music and valleys in the moon, but we could live happily without them. What worries us in the broadcasting business is an ethical problem. Who is responsible for the lapses in verity that occur daily and nightly in relation to fuels, lubricants, salves, cosmetics, soaps, disinfectants and shaving equipment? The products praised may have merit, but the claim of superiority for each is as untenably ambiguous as the assertion that two and two equal twenty-two. The broadcasters judged by their voices are honorable gentlemen, whose sense of verity is not below par. Our question is: Are they to carry the penalties for exaggerations, implications and occasional shining white lies, or will the recording angel charge their conduct to static?" We are sure, however, that our confrere will agree that basically this is rather a serious matter.

The publication to which our correspondent doubtless alludes is the book of 312 pages, price \$2, recently published by the *Vanguard Press*, entitled *100,000,000 Guinea Pigs*. This book, which has already gone into many printings, is by Arthur Kallet and F. J. Schlink, both of Consumers' Research, and is designed to show the dangers in every day foods, drugs and cosmetics, demonstrating that the so-called "Pure Food Laws" do not protect us, and describing scores of typical "standard" products that are either dangerous or worse than useless for the purposes advertised. We have no reason to question the authoritativeness of the findings in this book, and it certainly would be well for all of us to read such a scientific warning before we take much stock in the extravagant claims of advertisers with regard to products in every day use, which may be either positively useless, or may contain poisons definitely harmful to those who use them.

Here, for instance, is a warning which all readers of the MESSENGER could wisely take to heart: "Probably no other commodity has been responsible for so much downright and expensive lying by the respectable advertising agencies as toothpaste has. Despite all claims to the contrary, no toothpaste will keep your teeth from decaying even if you use it ten times a day. No toothpaste that is safe for daily use will keep your teeth white in one day, two days, three days, or a thousand days. No toothpaste will prevent or cure pyorrhea or any other diseased condition of the gums or mouth; no toothpaste will correct, except during an in-

significant interval immediately following its use, acid condition of the mouth; no toothpaste will destroy enough mouth organisms to make any difference in any one's health or well-being. In other words, a toothpaste is simply a slight cleansing aid and nothing more (dental specialists advising the use of a plain salt solution, or baking soda, or precipitated chalk, for cleansing the teeth); and if you rely on it to cure pyorrhea or a mouth infection, you will suffer for your misplaced faith in the advertisers' honesty and therapeutic knowledge."

In spite of such warnings, there seems to be little reason to suppose that the mass of people will lose their faith in these nationally advertised fakes. It has been said that "it is hard to sow the seeds of distrust in the American people; they have rightly been called the most gullible of all nations." Having yielded to the shrewd propaganda which has come not only from the blaring radios but from bill-boards, magazines and newspapers, they will keep on pinning their faith to Mercurochrome, Listerine, Pebecco, or whatever their favorite remedy happens to be, and are likely to regard it as a personal affront if you tell them the truth. Especially if a Church paper would undertake to tell them not to waste their good money on junk, they would be likely to ask: "What has all that to do with religion?" It has a quite vital relation to religion, to be sure; but none are so blind as those who have made up their minds not to see. So it appears quite probable that 100,000,000 Americans will continue to act as "unwilling test animals" in a gigantic experiment with poisons and useless nostrums, conducted by the food, drug and cosmetic manufacturers and the well-paid boosters who ballyhoo their wares. As Barnum the show-man is said to have put it, "The people just love to be humbugged."

* * *

A HARD MAN TO FIGHT

Mahatma Gandhi, reduced in weight until about 90 pounds and extremely weak, was released from prison by the British, after a fast of eight days, following his three weeks' fast last May. John Bull can tell you that a live Mahatma is troublesome, but far less dangerous than a dead martyr. Mr. Arthur Brisbane makes this interesting comment: "You can fight a man with gun, bomb or dagger, but it is hard to fight a man with an idea, when he is willing to die for it. The wise British say, Go and die somewhere else, not in our prison, and take with you the blessing of the King, Parliament, lion and unicorn."

When will the world learn the lesson that "men with ideas for which they are willing to die" are more potent than battle-ships and poison gas?

* * *

BACK TO SCHOOL

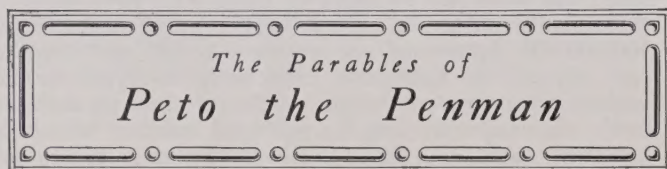
September is the month when not only millions will return to the public schools, but several hundred thousands of young people will enter colleges, universities, professional and technical schools and other higher educational institutions. A bulletin, just issued by the United States Office of Education, gives a list of 1,490 such institutions. Much emphasis should be given to the unparalleled situation faced by our Christian colleges, as it is expressed vividly in a report at Washington: "The Christian colleges are summoned to a mission more serious than ever faced before. This crisis through which our country and the world is passing is not primarily financial, but moral and spiritual. It is clutching us financially because it is fundamentally moral. Had it been merely financial, we could have passed out of it long ago. It is because we have had a breakdown in moral character that it persists so long. The world has lost faith in the moral character of its leadership. We have to start and build a new leadership that shall have a sound and moral basis. Of no agency except the Church is so much required today as of the Christian colleges. A service is required of these institutions with which nothing in the last 50 years is comparable. The nation needs the services which they are chartered to render as it never needed them before. They face a challenge the like of which they have never before heard."

But if it is true that our Christian schools must not fail us now in producing the new type of Christian leadership

so sorely needed, it is also true that *these schools and colleges need today as never before the complete moral and financial support of their constituencies*. Not only have many of these schools suffered a serious loss in income through the depreciation of their so-called "securities", but in not a few cases the number of students has been seriously reduced, and the inability of young people to secure employment has made it exceptionally difficult for many to continue their college training. Many institutions provide opportunities for a limited number of students to meet a part of their tuition and other expenses by work, but it is properly stated that "student initiative is more important than dependence upon the college to provide work."

The great reduction in student loan funds will doubtless deprive some deserving students of the privilege of continuing their academic work immediately. But even this cloud may be said to have its silver lining. In discussing this matter, the *New York Times* aptly says: "To sum it all up, students will have to count more carefully the cost; but this should make higher education the more prized and honored. The intellectual and moral tone of college life has been improved by conditions which have compelled a more serious consideration of the cost of education."

* * *



THE PARABLE OF THE CANVAS BAG

This was not the bag that multitudes of Americans were holding, after the Private Bankers had unloaded worthless

European bonds upon us. This is a duck bag made solely to hold money in the form of coin. It was sent by a large city bank to a rural community. And the Cashier of the small bank gave it to the Financial Secretary of a local Church. The bag makes a weekly trip to Church, back to the Financial Secretary, then to the Treasurer, finally to the Bank on Tuesday morning, whence it is shunted back to the place of starting. It receives its first consignment of envelopes and loose coin (years ago called the penny collection) at 11:30 A. M. Sunday morning, and is tied up tight after 8:30 P. M. on the same day. It's useless for you to speculate how much this particular bag carries in 52 Sundays. You would have to know the membership of the congregation and its willingness to give. However, the Treasurer knows the facts, and his conclusion is, that the bag is never adequately filled; no, not even on Harvest Home Day and on Easter Sunday. Treasurers are like that, especially those who must help to finance deficits.

How small this bag seems when, at the close of the Lord's Day, and tied up and handed over to the Financial Secretary who counts the coin, it is carried away from the Altar. Does a canvas coin bag, No. 7, represent the least reducible common denominator of the life of 500 Church members? O Bag! How often have men sinned against you! "But the Apostles said (did they not?): 'Silver and gold have we none'; and the lame man walked." Exactly. And we of today can't make the lame man walk, neither do we contribute enough to pay the coal bill or the pastor's salary up to date; and as for the Apportionment, alas, it remaineth unpaid! I love that little tough coin bag, not as Judas loved his, but because the little it holdeth goeth so far and wide on its journey to bless others. And here's a moral you should not forget for a long, long time. Have you ever thought what the material was from which the bag was made that Judas carried? History does not state, but it does contend that it ruined Judas.

The Faith Victorious

Baccalaureate Address at Franklin and Marshall College, Lancaster, Pa., June 4, 1933, by the REV. WM. H. BOLLMAN

Text: "By faith Abraham went out, not knowing whither he went." Hebrews 11, 8.

As both a truth and a paradox, I submit this text to you. It is true that when, according to ancient story, Abraham was called upon to leave his country and his kindred and his father's house and to go out into a land that would be shown him, he had no idea of what lay before him. He knew neither his destination, nor what road to take. But by faith he went out, and therein lies the paradox. For no man is quite as sure of himself and of his way, even in the dark, as the man who walks by faith.

Life being what it is, youth has ever had to start out upon his great adventures with more or less uncertainty about what lay before him. But it was perhaps never so peculiarly and some might add distressingly true as it is of youth today, and specifically your college graduate of 1933. He goes out not knowing whither into a world as baffled, perplexed and bewildered as he is. For in the past two decades a series of great storms have blown down most of the traditional signs and guideposts by which former generations were wont to make their way, have rendered useless and obsolete many of the conveyances by which they used to travel. The old highways are clogged up with the debris of things as they used to be, and no one seems quite sure whether or not we want to or ought to clear the ancient ways again; and new highways have not yet been laid. Even our best minds have at last become wary about making prophecies concerning the future, and about advising what to do and where to go. Some one has said that if the present attitude of civilization could find voice, it would probably express itself in these two words, "What next?"

And much of our former cocksureness about the future has disappeared, too.

There was a time not so long ago when everybody knew just what to do and where the world was going. When I was ready to enter college in 1912 there were three great certainties. Everybody was sure of them: PEACE, PROSPERITY, PROGRESS. I recall back there sometime seeing photographs in the newspapers of the King of England and the German Kaiser riding affectionately in the same carriage. The peace of Europe was practically assured for another half century, perhaps forever. All the best minds were proclaiming it. The Golden Age in Interna-

tional Concord was just around the corner. And when we turned the corner there was 1914, and a World War, and the prophets had to declare a moratorium. But it was only a moratorium. By 1920 they were at it again with more enthusiasm than ever. Peace, prosperity, progress, onward and upward forever. The League of Nations, the Lausanne Agreements and Interpretations, and finally the Pact of Paris, guaranteed peace. The Stock Market, the Real Estate Boom in the West End, and the discovery of installment buying guaranteed prosperity.

We may well thank God that these recent upheavals, much as they may have disturbed us in other ways, have for the time being at least shocked us out of that shallow, easy optimism which for so long had so many of us under its spell. The naive faith that somehow or other social progress was continuous and inevitable and that evolution in some mysterious and irresistible way was going to carry us onward and upward forever, regardless of our neglects and inconsistencies,—that is gone. We are not quite so sure now of the way ahead—and are perhaps the better for it.

And there are some who feel that for the time being at least we have lost much of that illusion about things which had such a decided hold upon us not so long ago. Of course, even in the hey-day of our prosperity we never really got away from the habit of throwing a conventional curtsy or two to the Sermon on the Mount; and from doing our conventional obeisances to a certain Nazarene who said, "A man's life consisteth not in the abundance of the things which he possesseth." But down beneath the surface our real worship and the dominant desire of our hearts was toward the great god Mammon, who had so graciously incarnated himself through Science and Invention,—and was

DO IT NOW

If you have a task to do,
Do it now;
Give the very best in you,
Do it now;
Do not stop to theorize,
Nor to weakly temporize,
Time like opportunity flies,
Do it now.

If you have a bill to pay,
Pay it now;
Don't postpone another day,
Pay it now;
Debt allowed to drag along,
Tends to make your life all wrong,
Keep your credit good and strong,
Pay it now.

If you have something to give,
Give it now;
Cash to help a fellow live,
Give it now;
Hoarding is a miser's way,
Dividends it cannot pay,
Make today a giving day,
Give it now.

—Grenville Kleiser.

scattering good gifts so lavishly about. Until 1929 we were all quite convinced that we had found a most tangible and delightful way to Abundant Life. For with automobiles and radios and real estate booms and stock split-ups and dividends, in such abundance, we were all singing, "My cup runneth over," and only now we are finding out how tragically empty it really was and must always be, except its tangible contents be generously mingled with certain ingredients which no hand can touch and no eye can see. For a greater tragedy than to be bereft of things is not to be bereft of our illusions about them.

Painful as these disillusionments may be at present while we are in the throes of them, distressing as they may be to our pride and complacency, and however lost and bewildered we may temporarily feel ourselves to be,—these are comparatively speaking only minor disturbances that, like some kinds of medicines, upset us only in order to heal.

What concerns me more than any actual breakdown of faith in theories or things,—is a possible and very imminent breaking down of our faith in human nature. And to me the tragedy of tragedies right now would be for man to lose faith in himself, in his own moral integrity. That would be akin to losing faith in faith itself. Slowly, subtly but surely, like some invisible, odorless poison gas that deadlier cynicism has been settling down like a pall over us.

The war, of course, had something to do with it. Those of us who went into the thick of it and actually saw men, in the welter of No-Man's-Land, leap snarlingly at each other's throats and try to dismember and disembowel each other, were shocked by the realization that man had perhaps not traveled quite so far from the jungle as we had let ourselves dream,—when we discovered how thin a veneer it was after all that civilization had spread over the mind and spirit of man.

Many of us who stayed at home were only half convinced by all the talk we heard about fighting for ideals and democracy; and later revelations have confirmed our erstwhile suspicions that greed and hatred and arrogant nationalism on both sides were as dominant as any other factors in plunging the world into that welter of woe. Despite individual instances of heroism and sacrifice, despite the wave of real idealism which swept over so many of us in war days, the final outcome was largely disillusionment about human nature,—a more than usual post-war decline in our respect for and admiration of human conduct and morals. And what with profiteers then and racketeers now, and the ever increasing crime and lawlessness and moral laxity of our day, even the most determined optimists about human nature are having a rather difficult time of it!

Many are convinced that while other factors entered into it of course, much of our present world wide political, economic and financial despair, was brought about by greed and avarice, by "man's inhumanity to man" in a wild scramble for private and pleasant places in prosperity's sun.

Recent experiences of disillusionment in human nature are still fresh in our minds. We have no difficulty in recalling the names of many who were placed in positions of public trust and betrayed them, high up on pedestals in the halls of political, industrial and financial service. Those who became our oracles, upon whose words we waited with bated breath, of whose omniscience we had little doubt, whose cleverness we admired, whose cash we worshiped, whose character we naively took for granted. Cash and Character — how glibly we let ourselves believe that the former betokened the latter. They told us themselves in issue after issue of popular magazines, how they had climbed from lowly places to the heights of fame and fortune by a rugged fidelity to high ideals and a beautiful consecration of themselves to the service of their fellowmen. And now that the storm has blown most of

these idols down, we discover to our further disillusionment how many of them had feet of clay. Perhaps the most disheartening experience that has come to us out of these distressing days is the appalling exposure of such low ethical standards in high places.

There is another side to this picture, of course, some very bright and encouraging facts about the tendencies in human nature which the struggles of these distressing days are bringing to light,—we have stressed some of the darker aspects simply by way of indicating reasons for this ever-growing cynicism about human nature which is now tempting man to lose faith in himself.

However optimistic or despairing we may personally feel as far as human nature itself is concerned, some of us are quite convinced that here we face the most serious maladjustment of our day. That the chief cause of society's tragic disarrangement is this,—that morally and spiritually man has lagged behind the other parts of the social machine, that human nature and conduct have failed to adjust themselves, to gear themselves to the speed of scientific advance and technological change.

Certainly as far as international morals are concerned we are far behind international communication and commerce. Neighborhood — Brotherhood — the desperate efforts now being made to bring about some measure of international agree-

ment and harmony, are, among other things, an encouraging token of the fact that at last we are realizing the tragic need of a world conscience adequate to cope with the new contacts which business and science and invention have thrust upon the nations of the world.

In his address which opened last summer's meeting of the British Association for the Advancement of Science, Sir Alfred Ewing expressed the fear that modern man may yet be overwhelmed by the fruits of his own scientific ingenuity. Two thousand scientists from all parts of the world were present as he recalled how modern invention and discovery had given to man an endowment of previously unpossessed and undreamed of capacities and powers, and then went on to say, "We are acutely aware that many of these gifts have been and are being grievously abused. In the slow evolution of morals man is still unfit for the tremendous responsibility it entails."

Isn't the worth of scientific progress that is being questioned, for it isn't change in itself, nor even the breath-taking speed at which changes are taking place, that make some of us wonder how much longer this can last. It is rather the unequal rates of speed at which the various inter-gear parts of the social machine are progressing, that spiritually man is lagging so far behind his scientific advance and achievements.

Will Rogers once remarked that Harvard was an eight year college,—four years in and four years out. He meant, of course, to say that it took the average college graduate four years after commencement to discard the attitude and habits of his college world and adjust himself to his new environment. Well, that isn't so bad,—to be only four years behind and out of step today, if you are able to catch up so soon. But how long will it take moral man to catch up with the rest of his complex, modern, giddily speeding civilization with which he now seems to be so woefully out of step, is for some of us the major concern of the day.

For by all the restlessness and confusion of our day we ought to be learning, if we are ever going to learn it, that power is potential peril, and may well become our destruction and despair, except we now put personality, man himself, into the center of our interest and concern and by all that is new and modern in the world today begin anew to emphasize an old-fashioned kind of virtue, and such rugged homespun ideals of truth and righteousness and personal integrity as will give us again a steadying faith in ourselves and in each other.

Confronting thousands of young men and women, who after all these commencement days will be going out to find their place in the work of the world, there is no more urgent challenge than that suggested by Edwin Markham, in his "We are all blind until we see that in the human plan, nothing is worth the making if it does not make the man. Why build these cities glorious if man unbuilt goes? In vain we build the world, unless the builder also grows."

And there are some prophetic souls who believe that is the Divine plan as well. He was not only a poet, but also a prophet and seer, that ancient Hebrew sage who wrote, "And God said, Let us make man in our image, after our likeness and let him have dominion over the fish of the sea, and the birds of the heavens, and over the cattle and over all the earth." Let him, the God-like man, have dominion. In the hands of any other dominion is inevitable doom. In recent years we have stressed man's dominion and neglected man's divinity. In these past decades our emphasis has been for the most part on Power. Science and Invention have said to each other, Let us give man dominion over all the earth. And marvelously have they given it. The time has come for emphasis on Personality. Let us make man in the image of God, after the Divine likeness. That is not a superficial and sentimental moralism. That

"THE RELIGION OF THE HOLY GHOST"

(The Christianity That Always Triumphs, by Dr. Thomas Payne, page 10. Published by Marshall Bros. February 6.)

The life and beauty of created things
Were brought forth by the Spirit's
brooding wings;

The writers of the Book the Truth
that brought

Were by the self-same Holy Spirit
taught.

The robe of flesh in which Christ
lived and died

The blessed Holy Spirit did provide.
The power Divine which sealed
Christ's ministry

The Divine Spirit gave Him cop-
iously.

The atoning work on Calvary's Crim-
son Tree

Christ wrought by the same Spirit's
ministry.

The rising from the tomb of God's
dear Son

Was through the power of the same
Blessed One.

God's Spirit, given at Pentecost, in-
fused

Courage and strength in Christ's
work to be used.

Every advance and forward move-
ment known

By Jesu's Church came by power
from the Throne.

Every conversion—all of priceless
worth—

Comes as the Spirit gives the soul
New Birth.

No power to conquer sin and nobly
live

But through Thy Grace the Holy
Ghost shall give.

The preacher's lips the Truth of God
may speak,

Without the Holy Spirit he is weak.
The source of strength in Christian-
ity

Is ever the same Spirit's ministry.
Possess me, fill me, Spirit! lest I fail

To glorify my God and I'll prevail.
And grant that all my witness fruit

may bear
Because, through Grace, I in Thine
Unction share.

—William Olney.

is realism, to neglect which now is our peril.

You may well be congratulated upon being graduated from an educational institution which has shown itself to be aware of the kind of a world into which you are going, and has endeavored to fit you for a speedy adjustment to and understanding of its bewilderment, and for giving highest service to its greatest need. We may well rejoice that in the circles of higher education there are evidences everywhere that we are becoming increasingly aware of the

need for undergirding our scientific education in facts and in the mastery of the material universe, with a philosophic education in values and ideals that will help man to master himself. Some of us are inclined to believe that this age in history, if history is to survive at all, will go down as the age when man, on the verge of losing everything, in desperation found his own soul, found himself as a spiritual being, and made at last out of the tremendous and rather tottering structure of

present day civilization, a city that hath foundations.

If faith is not simply sharing the divine dreams, but also putting a hand to divine work, if the essence of faith is creative activity, or as the marginal reading of a part of our Scripture lesson put it,—"Faith is the giving substance to things hoped for," then this may well be the faith by which we like Abraham can go out, not knowing whither, yet with quietness and confidence into the uncertainty and bewilderment of our day.

Behind the German Jewish Problem (II)

DR. E. G. HOMRIGHAUSEN

(An important addition to the valuable report in the MESSENGER of Aug. 24)

I trust no one will be bored if I request just a little more space to put before interested readers a few more facts as regards this German Jewish problem. There are some other things that really must be said.

First, Hitler did not personally inaugurate the Jewish persecution, if persecution it may be called. The fact is that anti-Semitic feeling had been developing among the people. The poor common people thought of Hitler as a crusader against the rich Jewish banker! Their resentment needed only the coming of Hitler to power. Hitler had said some very bitter things about the Jews, some of which may be true; but his statements were couched in such heated emotion that they literally started the conflagration. The damage is now done, and Hitler has only himself to blame for that conflagration. The older Germans feel as if Hitler was altogether too mouthy. They are only now getting to feel more at ease when he speaks, for he has tamed down remarkably in the last few months.

At least Hitler had called the Jews the "real seducers" of his people. No Jew, he said, could be a member of the new Germany; an alien could live only as a guest within the land. All Jews in positions of power, especially those who helped to mould public opinion, such as newspaper editors, professors and the like, were to be removed from office. Hitler had loudly avowed himself as an enemy of Jewish "atheism" and "materialism", what he called Jewish "literary dirt", "spiritual pestilence" that was eating out the heart of German morality. It is no wonder that when he came to power, anti-Semitism no longer burned in oratorical phrases, but in fact throughout Germany. While he attempted to stop the storm, he nevertheless found himself helpless.

Another factor in the problem is that the Jewish mind is international in its thinking. This, of course, is contrary to the whole national policy of the Hitler regime. Internationalists, thinks Hitler, are usually pacifists, and pacifism is national weakness!

Besides, Jews are largely pacifists. Pacifism, says Hitler, is "Jewish nonsense." At least, the Jew takes to that sort of life that deals in ideas. Even business and international finance is such a life of ideas. The Jew is not primarily an activist. (It is most ridiculous to speak of a Jew being a farmer!) He seldom works with his hands. That, too, is against the whole idea of Hitler's activism. Hitler wants everyone to do something. Therefore, he cannot tolerate any international group, nor can he tolerate any pacifists. It is for this reason that the German says the Jew is never a coarse criminal (I never heard of a Jew gangster). The Jew's sins are those of the mind and the spirit, like fraud, deceit, profiteering. It is this attitude, says Hitler, that makes the Jew "hide his real motives behind the cloak of democracy" and freedom.

Further, the immigrants from Poland and

Galicia, who came in for the purpose of work and through the Socialist's liberal immigration policy, were said to be (in fact they were proven) very dangerous morally. They came from a different social environment. They injected an ele-

ment of looseness into German society that spread like a deadly cancer. This, says Hitler, has to be rooted out. While these people are not German citizens, the problem may not be so difficult.

A BROTHERHOOD SONG
(Dedicated to the Evangelical Brotherhoods of the Evangelical Synod of North America by G. E. Seybold, Circulation Manager of Eden Publishing House)

Rally, brother, up and forward,
There is work for men to do;
Work for men of vim and vigor,
Work for loyal men and true.
In the cause of Christ, the Savior,
Men of strength are in demand;
Gird your loins, put on your armor,
Forward at the Lord's command.

Refrain:

Rally, rally, with your might to do;
Always ready, always good and true;
True in all we do and say,
True to friends for whom we pray,
True to self—and come what may,
True to God above!

Labor gladly in the vineyard
While the sun is still aglow;
Don't delay—the night is coming—
Life is short on earth below.
Use your energy, your efforts,
Labor hard from sun to sun,
For the coming of God's Kingdom,
Till your work on earth is done.

ment of looseness into German society that spread like a deadly cancer. This, says Hitler, has to be rooted out. While these people are not German citizens, the problem may not be so difficult.

Another factor in the Jewish problem has to do with the "German Christians", a group of ultra-national Protestant clergy, largely members of the Prussian Church. These "Christians" are anti-Semitic. In fact, some of the radical ones want to eradicate the Old Testament from German Protestantism and substitute the old German myths in its place. The reason for that is that they believe Jesus was not a real Jew. He was such in race and blood, but not in spirit. In fact, so these "Christians" say, He died at the hands of the Judaisers! Jesus was a true, universal, Gentile spirit. He died at the hands of exclusive, bigoted, narrow Judaism, which is nothing less than Jewish dogmatism, that refuses to assimilate.

Besides, the "German Christians" feel that German culture and unity really owes its origin to the Protestantism that was championed by Martin Luther. Luther was the true "German Christian." He gave Germany a new spirit, gave her the folk

songs, her Bible, her German Protestantism. In this sort of a Protestant Germany no Jew can have a place. He does not understand it, he cannot be a creative member of it. If he injects his type of religion and culture into it, it is the injection of pernicious poison.

It is not my design to pick faults with this sort of argument against the Jew and his mind. I feel so sorry for the Jew, and especially for the Christian Jew, whose status is not at all outlined as yet. But Barth is quite right when he says that blood does not determine the true Church, but the Holy Spirit's presence! And further, if the Hitler regime places the Jewish Christians on a lower plane than German Christians, then the German evangelical Church has ceased to be a true Church. Dr. Keller, too, has his fun with the doctrine of "omnipotent blood!"

What can we do? I, for one, am tired of protesting. It only adds oil to the fire. It puts the red flag in front of the raving and feverish bull. (I do not thereby say Germany is a bull.) But she is in a high pitch of emotionalism. And the German Jew wants no protests. Our protests against Japan were of no avail. Japan was desperate, and she had a case. Besides, we are foolish to attempt to tell Japan to act according to our principles when Japan has no Ten Commandments or a Sermon on the Mount in her religious tradition. In England I was a bit disappointed when the English talked severely of Germany. And yet, England helped to make Germany what she is, as did we, and what good is there to read Germany through the spectacles of Anglo-Saxon democratic tradition? Germany, as Dr. Lang of Halle said in Belfast, is not to be judged by democratic principles. Germany has a tradition of imperialism. And economic boycott only cuts our own throat — Germany owes us money, and she is one of the best friends the United States has in Europe!

Personally, I think Dr. S. M. Cavert expresses rightly the truth in a recent letter, when he said we should sympathetically keep in touch with our German brethren. The better way is that of prayer and sacrifice and brotherhood. We need to gather together in the spirit of a comradeship of the Cross. We need a new type of internationalism within the Churches. Not political internationalism, but the internationalism of the Spirit that overcomes the world by mercy and suffering. Perhaps if Protestantism really suffers she may yet develop an ecumenical unity that is born out of the fiery furnace of a Calvary.

But this is aside from the German Jewish problem. Perhaps we should express our sympathy to our Jewish brethren, and above all to the Jewish Christians. And more—let the Jews examine themselves, as we Protestants examine ourselves, in the hope that by such repentance we might mutually give up those elements about our racial and religious and cultural selves that make it impossible for us to be brothers! Our whole difficulty is that our dogmatism

makes us oblivious to the fact that we are brothers already in God, but we will not acknowledge it. We love the little systems we have built through the years, we treasure the properties of race and creed and clan so much, that we will not let God be

God among us! That is our real sin and our real and mutual problem. It is after all this secret and silent fraternity of brotherly spirits that make for better international understanding,—not the swaggering critic who views everything from

his supposedly superior point of view, as though he were God. May God be merciful to us all in these days when we are but reaping the harvest of our damnable pride!

Indianapolis, Ind.

Experiences In Church Finances

F. H. BREMER

A Thoughtful and Valuable Bit of Counsel from One of Our Active Laymen

A decade ago, it was my pleasure to write on "Results of Systematic Giving by Means of the Duplex Envelope System." Coupled with that subject now, I would like to speak of results which may be obtained in providing funds for the ultimate replacement of our older Church buildings, or to make additions as might become necessary. In most cases, this all-important matter is never given any thought until there is a dire need and a growing demand of Sunday School, Ladies' and Men's organizations to do more effective work in the Kingdom of God. Instead of planning ahead—as witnessed in commercial life or in the rearing of children—the average congregation finds itself without immediate designs after their last note is paid on the original investment; meanwhile, income is literally being wasted on fads and makeshifts to satisfy some particular appeal.

There must be more systematic planning, the same as cities now practice in

locating new public buildings, in protecting residential districts from factory invasions, etc. I have steadfastly felt that bequests, donations and gifts of monies, unless otherwise designated by the deceased or donor, should not be used in meeting current expenses. First, it is not a dependable source of income; secondly, a budget ought to be met by other well established means.

Further, as the conditions warrant, a specific amount should be set aside each year for depreciation, just as in business or as an insurance company would allow in the case of a loss. Recognition of that principle is even given by governmental authorities in fixing taxation for property.

The next step then is to have an independent committee administer the fund. I say an "independent committee" advisedly, because Consistories too often are confronted with emergencies and are tempted to divert the money which is so easily available. The character of such a board of trustees or committee should

be permanent and all earned interest and dividends should accrue to the fund.

Provision must also be made to avoid any speculation whatsoever. Investments should preferably be in non-taxable Government bonds. Relating our own experience of over 11 years, we now have almost \$3,000 on hand in interest and dividends, beginning with a nucleus of \$500 voted from the general fund. Altogether, there is now over \$10,000 in the fund on a par value basis. Prior to 1930 there was some criticism of the low yield in dividends, but in dealing with trust monies, it must never be forgotten that principle should be safeguarded above anything else.

Like all other beginnings, patience sometimes ceased to be a virtue; but from now on, with compound interest accruing, the fund will grow more rapidly and possibly our only regret now is, that the undertaking wasn't started ten years earlier.

Cincinnati, O.

What Has Happened to Prohibition?

DR. THOMAS M. BALLIET

At the end of the War we were on the crest of a wave of idealism. We were willing to make sacrifices for the common good, as we had done during the War. Today we are in the trough of the wave; civic morality is lower than it has been since slavery days. We are materialistic, selfish, unwilling to give up personal pleasure for the sake of the general welfare.

Then it was easy to pass the Prohibition Amendment; now it is difficult, and may be impossible, to prevent its repeal.

There is where we are, and it is a time for sober reflection. We must understand how it came about, before we can know what should be done next.

The brewers found their business gone. They now became active in a fight for their life. They had become so discredited by the gross immorality of their business that they had to work through other organizations.

The wealthy began to realize that the internal revenue taxes from the sale of rum had ceased and that the local license fees had disappeared, and consequently that their own taxes, especially their income taxes, corporation and inheritance taxes, would be increased. They formed such organizations as the "Association Against the Prohibition Amendment", composed of wealthy men; and the "Women's Organization for Prohibition Reform", headed by Mrs. Charles H. Sabin. Many other organizations hostile to the Amendment were formed, but these two were made up at first exclusively of the wealthy.

I was present at the Senate hearings in Washington when the officers of the first of these organizations were examined. The Senate Committee had commandeered the official correspondence of their office, which was read before the committee at the public meetings.

A memorandum was read, drawn up by Mr. Stayton, the chairman of the Board, in which he says, "Do you realize that

Congress has the power to legalize a glass of mild wholesome beer? And that workmen and others would be willing to pay a tax of 3 cents a glass, and that that amount would enable the Federal Government to get rid of the burdensome corporation taxes and income taxes, and to take the snoopers and spies out of offices and homes?" Mr. Stayton had made a list of 2,000 names of men whose incomes were a hundred thousand and over, and drafted a letter to them in which he makes the following points:

"1. Irenee duPont made the statement that one of his companies would save ten million dollars in corporation tax if we should have the present British tax on beer.

"2. If we should have the British tax on beer, the income would be 1,320,000,000 dollars, or more than the net amount received from income taxes and corporation taxes.

"3. If the taxes should be taken off corporations, there would be a rise in stock values and all owners of stocks would profit accordingly."

Mr. T. W. Phillips, Jr., who was a candidate for Governor in Pennsylvania in 1930, wrote to Mr. duPont as follows: "As I look upon this matter, I realize that Prohibition has indirectly cost me already probably several hundred thousand dollars; and, if it continues indefinitely, the amount that I will be assessed will mount into the 7-figure column."

These are but a few samples of the revelations which their own correspondence made at the hearing; but they show why the millionaires and the rich generally are so bitterly opposed to Prohibition. They are afraid they will have to pay their own taxes, if Prohibition becomes permanent. Their aim is to unload their income taxes and their corporation taxes on the masses of working people who drink the beer. This has been carefully kept out of the newspapers and from the

working people. Even labor leaders for some reason do not divulge it.

The brewer and distiller will pay an internal revenue tax and a state revenue tax, and add it to the price of beer and whiskey; the saloon-keeper will pay his license and add the cost to the price of booze. All this in addition to a "fair profit". The masses who drink the stuff will pay these taxes. Some day this may percolate into the heads of the working people.

The "sales tax", proposed by different State governments, has been bitterly opposed. People do not realize that all taxes on rum are "sales taxes", paid by the "consumer". Some day this also will come to them as a revelation.

Mr. duPont said several years ago he had six million dollars to put into the fight against Prohibition. We read in the papers daily how much the tax on rum will bring in; and this is always represented as a "saving", as a relief from our "tax burden". It is represented as a matter of "economy." It is economy for the millionaires, but it is a heavy addition to the tax burden of the masses who drink the stuff. Tax evasion is one of the means by which great fortunes have been built up. We have recently had striking examples of it in the case of two of our largest banks in New York.

The revelations made at this Senate hearing were so damaging that no Wet paper or Wet speaker has ever referred to the official government report of the hearing.

Many of the salient facts revealed are resumed in a pamphlet of 47 pages by Mr. Ernest Gordon, entitled "Brewers and Billionaires Conspire Against the Working Classes". It sells for twenty cents, and can be obtained from the Alcohol Information Committee, 150 Fifth Avenue, New York. Another publication can be had by the same author entitled, "When the Brewers Had the Stranglehold". The

price, paper covered, is 75 cents. Published by same committee. Both publications are intensely interesting and informing.

The Women's "Organization for Prohibition Reform" is the second organization that has been fighting the Amendment. It is closely allied to the men's organization. Mrs. Charles H. Sabin is at the head of the one and her husband has been treasurer of the other. It is the money, mainly of these two organizations and their wealthy non-member contributors which have financed the campaign against the Amendment, and they have put millions into the primary election of Congressmen and State Legislators.

The newspapers and magazines have played a very discreditable part in this whole campaign for a higher morality. All newspapers, with so few exceptions that they may be disregarded, are run for profit like any other business. Their policy and

their editorial page are determined mainly by the counting-room. Their chief income does not come from the subscribers, but from the advertisers. The advertisers control the policy of the papers. The most reputable refuse advertisements which would be morally disapproved, but they will not editorially offend an advertiser who takes a page or even half a page daily.

The advertisements of the brewers and distillers were before Prohibition a source of large income to the papers. To regain this was a sufficient motive for their taking a hostile attitude. Furthermore, the threat of corporations, department stores, tobacco companies, etc., to take out their advertisements if a paper antagonized the Wets, was a powerful factor of control. A letter received recently from the editor-in-chief of one of our best known magazines frankly tells me of the loss in advertising his magazine suffered through

its general friendliness to Prohibition.

I do not know of any newspaper in New York City which has ever editorially said a word to urge people to obey the Amendment. On the contrary, the "New York World", before it died, editorially advocated repeatedly violation of the Amendment and did what it could to encourage lawlessness. And the papers of Mr. Hearst, as one might expect, advocated violation of the Amendment in coarse and vulgar language on the editorial page. These papers cater to the lowest stratum in the population, which is so numerous that they have exerted a very demoralizing influence. Professional magazine writers and professional popular lecturers have apparently been subsidized. Some of them could not speak or write on the Gulf Stream or the North Pole without bringing in sneers at Prohibition.

New York City.

Support the NRA

A Timely Challenge to a Large Congregation in Trinity First Church, York, Pa., by the Pastor, DR. ALLAN S. MECK, Which is a Message to All Americans

The National Recovery Act is a fight for prosperity and a warfare against suffering. The NRA is the President's plan to put people back to work. It is the great march out of the valley of despair. It replaces destructive competition by constructive co-operation. It is America's method of dealing with our long-standing depression. It is a warfare against poverty and economic destruction. It is a crusade to save our homes and our democratic institutions. It is a revival of the buying power of the millions. The NRA is the great effort in behalf of the bread-winners and their loved ones who suffered the desolations of famine in a land of plenty. The NRA is the great struggle for decent wages, decent hours, and decent living standards for all the workers who long to be self-respecting citizens.

To plead for the NRA is not ballyhoo. The Barker at the circus inducing people to see the freaks is indulging in ballyhoo. To explain the President's plan to put people back to work is a horse of another color.

The importance of the consumer has come to the front. He represents buying power. The goose that lays the golden egg is the consumer, the buyer, the market! What a sickly goose for four years! You cannot have large production without large consumption. Prosperity rests on a public who can buy. When there is no employment, or limited employment, or poor wages, you have small buying power. Buying power makes prosperity. But that buying power must be distributed among the millions. Buying power in the hands of the few puts business on the rocks. As long as people are born with one or five or ten talents some folks will earn more than others. They can buy more than others. If money is limited to the few, business bankrupts. A rich man can afford to buy \$50 worth of beefsteak for dinner; he can't eat it, therefore he will not buy it. If the \$50 is in the hands of 100 people they can afford to buy 50c worth of beefsteak. If all the people can buy steak there will be signs of prosperity with the butcher. Edison could not have been prosperous with his electric light in Zululand. There would have been no demand for light. You create what you demand. You manufacture what you buy. Buying keeps the wheels going. Gutenberg with his printing press among the Hottentots would have starved, but because people demanded books following the Renaissance and the Reformation movable type became one of the great inventions. The buyer is the Crown Prince in industry.

Through the President's codes of fair competition the buying power of America can be increased, provided all manufacturers and all businesses support the President. It must be done all together, or it will fail. Each industry and each business will have the same hours, and wages affording decent living standards. The minimum for industrial workers under the blanket code is 35 hours weekly and 40c per hour; for white collar workers it will allow 40 hours weekly and wages from \$12 to \$15 weekly. Remember, this is the minimum and only for industries and businesses, who have not as yet accepted their regular code. The codes eliminate child labor and cut-throat competition. Chiselers who sell for less because they manufacture for less will be beyond the pale. Unitedly America can succeed; there will be chaos if too many cheaters and chiselers. When you have basic cost prices, you can have basic selling prices.

The Blue Eagle is a badge of honor. It is for those who do their part. Just

as the uniform of the soldier is a badge of honor, so is the Blue Eagle. Those who support the President will help save our democratic institutions. America cannot continue to exist as a government when twelve to fourteen millions of its citizens walk the street hunting jobs. There always were and always will be loafers and cheaters; when honest people are denied an opportunity to work you have a situation not of loafers but the nucleus that is willing to change that government. If you want America to continue as it is constituted now, support the President.

The sum of \$3,300,000,000 has been set aside for public improvements. Muscle Shoals, the Tennessee valley improvement; the Federal Emergency Relief, granted to the states provided they match three federal dollars with 7 state dollars, and beyond the state grant an interest rate of 4 per cent; the Home Loan bank trying to stop the sheriffing of home-owners; the grouping of all the railroads of the U. S. into three groups, Eastern, Southern, Western, stopping the suicidal competition and increasing the efficiency; the Farm Relief measures in wheat, cotton and milk—all these efforts plan to help America in her great hour of need.

Here is a new kind of war. This war builds, it does not destroy; this war relieves suffering, it does not force suffering on others; this war saves life, it does not take life; this war increases prosperity, it does not destroy property. Following this war there will be no heartbroken women and widows mourning their dead, no despairing children weeping, no smoking ruins attesting to man's inhumanity to man, no maimed men and women crowding our hospitals, no country saddled with a millstone of debt which it takes future generations to pay. Instead there will be men and women and children self-respecting because they and their loved ones are earning their livelihood and are helping others to get a living in a country of plenty.

Four motives constrain us to support the NRA. Our patriotic motive—for the sake of America, the welfare of all her citizens and the perpetuating of her institutions—constrains us to support the President. Our humanitarian motive—stopping jobless men and women walking in our streets who lost hope in America, in our institutions, in our government, in themselves—constrains us to support the President. Even our motive of self-interest—breaking the vicious circle of no money, no buying, no manufacturing, no markets, no wages, no salaries—constrains us to help create a reservoir of buying power,

A TIMELY MESSAGE

By the Rev. Ernest Thompson, D.D.,
Moderator of General Assembly
of Presbyterian Church in
the U. S.

There was never a time when Church work was more important or difficult than it is today; when Church members more needed a new vision of individual and collective responsibility and possibility.

Every Church has its problems. These problems are varied in character, but there is always the problem of keeping the members interested and informed on the work of the Church, not only locally but the work at large.

He who is not informed will not be interested, and he who is not interested will not be active. It is impossible to furnish this information wholly within the walls of the Church building. Hence the value, the importance, the necessity of a Church Paper; the Church Paper which brings you the Church News, articles of information, devotion and inspiration and helpfulness both for the grown-ups and the children.

Examine the reading matter in your home and see if you do not need, above all else, a religious paper. Let us make this Church Paper Week worthwhile.

reviving business, our business, your business, my business. Our Christian faith, the highest motive of all, the faith of the Golden Rule—"Do unto others as you would have them do unto you"—constrains

us to support the President.

I like one of President Roosevelt's stories. Andrew Jackson, "Old Hickory", died, and one of his friends asked, "Will he go to heaven?" The answer was, "He

will if he wants to." Will America get out of the depression? We will if we want to. Screw your courage, unitedly, to the sticking point and the NRA will be a brilliant success.

York, Pa.

A New Code for the Churches

(Don't miss this rewarding message from an editorial in "Zion's Herald", Boston)

1. A New Emphasis upon Prophetic Preaching. There is no substitute for the proclamation of the gospel by the living voice. Books, pamphlets, radio transcriptions—none of these can take the place of the preacher. He must preach not for "effect," but to convey the message of God direct to the hearts and minds of his hearers, and his preaching must be grounded in the Word of God. Men are still converted and character developed through the "foolishness of preaching."

2. The Christian Gospel. The Churches must stop proclaiming a half-gospel. They should give themselves to the espousal of the whole message of Jesus. Professing Christians must not be allowed to make an alibi out of individualistic religion to excuse their turning away from the application of the teachings of the Bible to the whole order of life. It is high time that organized Christianity freed itself completely of the charge that it is the instrument of capitalism or any other "system".

3. Christian Education. The Church School must be given a place of new importance as the field of training for all Christians. Teachers who can teach must be found and carefully prepared for their task. Not only the children, but every adult must be educated in the things of God not only for his own sake, but also in consideration of the service he may be able to render to a poor, sin-sick, blundering world. The Church ought also to give closer attention to the higher education of its people and to family worship.

4. Hours of Work for the Minister. A Christian minister should spend five hours every morning in quiet prayer and study,

and at least two hours every afternoon in vital pastoral work. The only exceptions to this rule should be Sundays, and Mondays or Saturdays. The minister should scrupulously observe these hours, and laymen must understand that there is to be no interference with the program except in cases of extreme urgency.

6. Ministerial Qualifications. Conferences, Synods, and other general organizations must insist upon more rigid standards for entrance into the Christian ministry. Mere good intention, a flash-in-the-pan record of success, and a go-getter reputation are not sufficient qualifications for ministerial leadership. Genuine Christian character and spiritual experience, long and careful intellectual preparation for the task, common sense and other practical abilities must be required.

6. Sifting Lay Leadership. The Church can never do its best work with inadequate lay leadership. There is a crying need for the renovation of official boards. Men who are simply "weak sisters," climbers who seek social prestige, or the opportunity to dominate their fellow men, must be eliminated without ceremony. The Church "boss" who thinks he owns the institution and wants everyone to jump at the snap of his finger should be handed his resignation. Lay leadership must be sifted, and only those men and women retained who have real force of character, tolerant Christian minds, and ability to plan the work of the Church with efficiency and execute it in a spirit devoid of selfishness.

7. Co-operation of Churches. The great denominations must make a more serious

effort than ever before to bring about the actual realization of Christian unity. Churches of different denominations in local communities likewise must work together in a spirit of Christian brotherhood. No proselyting. No harsh criticism of each other. No overchurching.

8. No Ecclesiastical Profiteering. There are leaders, both lay and clerical, who ride the Church for their own personal advancement and aggrandizement. Such men and women should be treated in rigorous Old Testament fashion. As grafters and profiteers are to receive summary treatment in the President's new deal, so all drones and parasites in places of power in the Church must be driven out of leadership.

9. Organization. The Church is suffering today from overorganization. There is too much machinery, too many wheels. The energy of leaders is sapped by the demands of committees, conferences, societies, and what-not. There should be a minimum of organization, a smaller number of committees, movements, and campaigns, and more emphasis upon issues that count.

10. Standards of Measurement. Ministerial and lay leaders must be required to make carefully formulated reports to their higher officers and official bodies from time to time. But the standards of measurement of the work of the Kingdom should not be solely statistical. Consideration should be given to the unseen values of every man's work, and his success or failure judged by the advancement of Christianity in all ranges of life under his leadership.

NEWS IN BRIEF

CENTRAL THEOLOGICAL SEMINARY

Central Theological Seminary, Dayton, Ohio, opens its 84th Year with an address Tuesday evening, Sept. 12. The regular school schedule begins the following morning.

Henry J. Christman,
President.

NOTICE

The Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., will begin its 109th year on Tuesday, Sept. 12, 1933, at 3 P. M., when the opening address will be delivered by President George W. Richards, D.D. Registration of students, both old and new, will, however, begin at 9 A. M., and classes will begin work the next day at 8 o'clock in the morning. Students are reminded that, in accordance with an action of the Board of Visitors last May, each student is required to pay one-fourth of the annual dormitory and refectory fees previous to registration.

Irwin Hoch DeLong, Dean

CHANGE OF ADDRESS

Rev. S. B. Mase, D. D., from 321 W. 7th St., to 323 W. 4th St., Long Beach, Calif.

Rev. F. Nelson Schlegel from Baghdad, Iraq, to Tamaqua, Pa.

CLASSES MEETING IN SEPTEMBER, 1933, ACCORDING TO THE RECORDS RECEIVED IN THE OFFICE OF THE STATED CLERK OF THE GENERAL SYNOD

September 12:

West New York (10 A. M.), St. Paul's, Titusville, Pa., Rev. Victor Walenta, 102 Brook Street, Titusville, Pa.

September 25:

Clarion (2 P. M.), Belknap, Dayton, Pa., Rev. Jacob F. Painter, Dayton, Pa.

September 26:

West Susquehanna (10 A. M.), Mt. Bethel, McClure, Pa., Rev. Edw. H. Zechman, Beaver Springs, Pa.

Northeast Ohio (9.30 A. M.), First, Warren, Ohio, Rev. Jos. P. Alden, 481 Banks St., N. E., Warren, Ohio.
St. Paul's (2 P. M.), St. Paul's, Meadville, Pa., Rev. V. J. Tingler, Meadville, Pa.

The "Messenger" is a Blue Eagle publication.

A Men's Congress for East Ohio Classis will be held in Massillon, O., Sept. 10. Dr. J. M. G. Darms is the chief speaker.

"Hitler, the Man and his Creed", will be the interesting subject of President Richards at the opening of the Theological Seminary, Sept. 12, 3 P. M.

Next week the "Messenger" hopes to print the opening instalment of the notable Presidential Address at the Belfast Council, by President George W. Richards. You will not want to miss this.

Hon. Wm. A. Schnader, Pennsylvania's brilliant Attorney General, was honored by being elected President of the Association of Attorneys General of the United States, at the convention in Grand Rapids, Mich., last week.

We have it on good authority that a very fine new preacher named George Schaff Fitz arrived at the Rowan General Hospital, Salisbury, N. C., on July 17. Felicitations to Rev. and Mrs. Geo. T. Fitz, of First Church, Salisbury.

Joan Haenle Klein is the name of the charming young lady who was born in Lancaster Aug. 8 and who calls Prof. and Mrs. Frederic S. Klein father and mother and Dr. and Mrs. H. M. J. Klein grandpa and grandma.

A two-day meeting for prayer and conference will be held in Salem Church, Harrisburg, Pa., on Sept. 13th and 14th. Those in attendance will be Chairmen of Classical and Synodical Missionary and Stewardship Committees, members of the Executive Committee of the General Synod, Secretaries of the Boards, and others. The purpose will be to consider our denominational work in this critical transitional period.

Dr. Ambrose M. Schmidt has returned from a delightful vacation trip, divided between a visit to his son and family at Fairmont, W. Va., and a week with many friends in and around his old home at Bellefonte, Pa.

Trinity Church, Canton, O., Rev. Dr. H. Nevin Kerst, pastor, is planning two important days in September: Re-opening Day (the Church having been frescoed, renovated and cleaned) to be held Sept. 10, and Rally Day to be held Sept. 24.

The annual Harvest Home services in St. Mark's Church, Allentown, Pa., Rev. C. D. Kressley, pastor, will be held on Sept. 10, at 10 A. M. and 7.30 P. M. The Holy Communion will be celebrated on Oct. 8, morning and evening, with the Preparatory service on Oct. 6, at 8 P. M.

Dr. William H. Hayes, pastor of our Church in Wichita, Kans., has been spending his vacation in the hospital, having undergone an operation in July. It is hoped that he will be able to return to his work in September. In the middle of August, Mrs. Hayes was unfortunate enough to break her wrist in a fall, but is now getting along nicely.

Reuben D. Butz, 95, father of the well-known Allentown attorney, Reuben J. Butz, died Aug. 29 at his home, 1016 Hamilton St., Allentown. The late Rev. Geo. S. Butz was also a son of the deceased. Mr. Butz resided in Allentown 74 years and was a veteran member of St. John's Church, Dr. A. O. Reiter, pastor.

St. Peter's Church, Du Bois, Pa., Rev. H. L. Logsdon, pastor, has had the interior completely cleaned during the past two weeks. The painted walls and frescoes have been restored to their original luster and appear new. The first service held in the Church after the renovation was Aug. 27, when the pastor presented an interesting sermon on "The Growth of the Idea of Worship in the Church."

In the attractive folder issued by Zion Church, New Providence, Pa., Rev. Harry E. Shepardson, pastor, the following schedule of Church services appears; Aug. 27, Public School Day; Sept. 3, Labor Sunday; Sept. 10, Festival of Harvest Home; Sept. 17, Religious Education Week; Sept. 24, 48th anniversary; Oct. 1, Rally (Loyalty) Day; Oct. 8, The Preparatory service; Oct. 15, The Holy Communion; Oct. 22, Ministerial Relief, and Oct. 29, Church Paper Day.

The Evangelical Reformed Church of Frederick, Md., held a D. V. B. S. this summer for 3 weeks, beginning July 10, with an enrollment of 53. Miss Dorothy Partington, the minister's assistant, was principal. There were 3 departments: the Primary, taught by Miss Elizabeth DeLashmutt; the Junior, by Miss Anne Larkin; and the Intermediate, by Miss Margaret Rodrick. The program included Bible study, music, handwork, and games. A closing program was held on July 28, when the boys and girls recited the Bible passages and sang the songs they had learned. The Junior girls presented a short Japanese play. The most interesting project of the school was the making of a model of the Tabernacle by the Intermediate girls.

The Massanutten Academy of Woodstock, Virginia, is one of the three preparatory schools of the Reformed Church. It will begin its 35th Session on Sept. 20 next. Dr. Howard J. Benchoff, Headmaster, anticipates a good attendance for the opening of school. Massanutten is one of the few schools in the Shenandoah Valley which had a capacity enrollment last year, and hopes to maintain the record, which is due to its reputation for the excellent training of young men, and the good rating it enjoys with the colleges and universities. Twenty-five young men were graduated last June and will enter our leading colleges and universities this Fall. Massanutten has made remarkable progress and is regarded as one of the

outstanding boys' schools of Virginia. The reason for this splendid growth is due largely to the fact that the administration has always stressed scholarship and character as the true elements of education.

Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, observed the 45th anniversary of the organization of the congregation with a special service on July 30. The congregation was organized on Tuesday evening, July 31, 1888, with 37 charter members, of which 4 are still affiliated with Grace: Miss Irene Laucks, Mrs. Sadie Laucks Motter, Mrs. Charles Strickhouser and Mr. Geo. Stough. These 4 brought personal reminiscences of the years of the building of the Church and the organizing of the Church School and congregation. Five ministers have served the congregation: Revs. Isaac N. Peightel, Oct. 1, 1888 to Nov. 30, 1895; H. M. J. Klein, Ph.D., May 15, 1896, to Apr. 15, 1905; E. E. Emhoff, May 10, 1905, to Apr. 16, 1911; F. A. Rupley, D.D., June 8, 1911, to Jan. 21, 1923, and the present pastor, Rev. Mr. Raubenhold, since Sept. 23, 1923.

In St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor, for the 3rd summer the August evening services were arranged for by the Young People. On the first Sunday the Senior C. E. Society held its anniversary, with Mr. W. C. Hartman, State C. E. officer, as speaker. The 2nd Sunday was Intermediate Night, with Mr. Wm. Hartman, medical director at Camp Mensch Mill, as speaker. The Junior C. E. had a fine program, conducted by themselves, on the 3rd Sunday, and the Choral Society presented a Hymn Night on the last Sunday evening, a musical service combining organ, piano, violin and voice. St. Stephen's had 5 campers at the 3 camps at Mensch Mill, and 2 representatives at the C. E. Leadership Conference at Bucknell College. September is Rally month for St. Stephen's with 3 successive Rally services: Sept. 10, Congregational Rally (Harvest Home services); Sept. 17, 7:30 P. M., C. E. Rally, and Sept. 24, S. S. Rally.

We greatly regret to report the death, in a Boston hospital, of Mr. Ralph S. Adams, former Director of Rural Work in our Church. He passed away Aug. 28 and the funeral was conducted Sept. 1 in Bangor, Maine, where Mr. Adams



Ralph S. Adams

taught in the Theological Seminary in connection with a fruitful service in rural Church work. His death occurred just a week after that of Dr. J. M. Mullan, with whom he was so closely associated in our Board of Home Missions. Brother Adams is survived by his wife and three children.

On Aug. 27, 91 members and friends of St. Mary's Church, Silver Run, Md., motored to Harrisburg, Pa., in time to attend the S. S. session and morning worship in Second Church. The guests were former parishioners of Rev. S. C. Hoover, the present pastor of Second Church, who, from 1908 to 1918, was the pastor at St. Mary's. The visitors were met at the Market St. Bridge by a motor police escort

which conducted them to the Church. They brought their lunch and ate in Zwingli Hall, which had previously been arranged for their convenience by the ladies of Second. Most cordial greetings were exchanged, new friendships were established and the former associations of the pastor's family and their guests were most happily renewed. After luncheon the group visited the Forum of the State Educational Building and witnessed a demonstration of the very beautiful lighting effects for which this auditorium is becoming noted. This pilgrimage to Second Church was made possible because there was no service in St. Mary's, as the pastor was on his vacation. The occasion will long be remembered for the expression of genuine Christian fellowship and esteem which it afforded. During the morning service, Rev. Mr. Hoover baptized his grandson, Charles Clifford Singley, the son of his daughter and son-in-law, Mr. and Mrs. George Clifford Singley, of Mount Pleasant, Pa.

Rev. J. Frank Bucher, missionary to China, officiated Aug. 5 in Santee Hall, Lancaster, at the marriage of his daughter, Adeline W. Bucher, to Alan J. Werner, of Orwigsburg, Pa. Mr. and Mrs. Werner will be at home after the middle of September at State College, where the groom is graduate assistant in the Department of Physics.

St. Peter's Church, Lancaster, Pa., Rev. James E. Wagner, pastor, has planned a Fall Program with special emphasis for 3 months on "Family Life and the Kingdom of God." This fruitful program will be under the leadership of Prof. C. D. Spotts, Director of Religious Education. St. Peter's had 9 young people in Leadership Training Camps this summer.

The Johnsonville congregation of the Mount Bethel Charge, Rev. J. O. Reagle, D.D., pastor, has paid this year's Apportionment in full to the Classical Treasurer before the end of August. These folks have before them the goal of East Pennsylvania Classis that congregations that paid the higher Apportionment of 1932 in full should pay the same amount during 1933.

Rev. J. H. String, D.D., entered upon the 9th year of his pastorate of St. Peter's Church, Zelienople, Pa. A large congregation was present and more than the usual number of beautiful flowers graced the altar. Mrs. String has had an encouraging measure of relief from the illness that overtook her more than a year and a half ago and became very critical at Easter. She is again able to be in her favorite place, in the Children's Division of the Sunday School, where the attendance often reaches the hundred mark for Beginners and Primary. All departments of the Church continue very active. This beautiful section, just north of Pittsburgh, is sought by multitudes of sight-seeing motorists.

The Board of Foreign Missions seldom receives a check for \$1,000, accompanied with a letter showing such deep concern in the financial welfare of the Board, as the contribution received from Mr. and Mrs. R. T. Paules, members of Bethany Church, York, Pa., of which the late Rev. Dr. George S. Sorber was the beloved pastor. Elder Paules is one of the wide-awake and successful business men in our Church, and his wise and feasible suggestions should strike a responsive chord in the hearts of many of our members. The proposal made is as follows: "Our General Synod should challenge the whole Church to raise \$500,000, in 250 units of \$2,000 each, half for Home Missions and half for Foreign Missions." Surely there are 250 individuals or groups of persons in our whole Church able and willing to join Mr. and Mrs. Paules in this laudable plan, and as they suggest, "and also assist to have the Apportionment for 1933 paid in full by Dec. 31, 1933."

The Spiritual Conference of Ministers and Church Workers, under the auspices

of Philadelphia Classis, will be held Monday, Sept. 11, in the Glenside Church, Rev. Arthur Leeming, pastor, with morning, afternoon and evening sessions. The program follows: At 10 A. M., Dr. J. Rauch Stein will preside; Devotional service by Rev. A. R. Tosh; addresses, "The Morning Watch", by Rev. C. Ferguson Ball, of Bethany Presbyterian Church, and "Prayer and Kingdom Interests", by Rev. W. A. Schlichter, Treas. of China Inland Missions; Conferences led by Dr. John Lentz and Rev. A. A. Hartman. At 2 P. M., Rev. E. R. Cook will preside; Devotional service by Rev. A. C. Ohl; addresses, "Evangelism", Dr. Thomas W. McKinney, of Burholme M. E. Church; "The Challenge of Missions", Rev. Mr. Schlichter, and "As Much as in Me Is", Rev. Mr. Ball; the Conferences will be led by Dr. U. C. E. Gutelius, Dr. W. Sherman Kerschner, and Rev. Purd E. Deitz. At 7.45 P. M., Rev. Cyrus T. Glessner will preside; Devotional service, Rev. E. N. Faye, Jr.; address, "God's Unlikely Man", Rev. Mr. Ball; closing address, Dr. Benj. S. Stern, and the closing prayer and benediction, Dr. A. G. Peters. The Church is at Wharton and Abington Aves. The Conference is arranged by the Committee on Evangelism: Dr. C. B. Alspach, Revs. Raymond E. Wilhelm and Edw. H. Romig, Elders H. E. Paisley, Robt Knerr and Harry Detwiler.

AMERICAN CRITICS OF BARTH

("Messenger" readers will be interested in the following defence of Karl Barth, by the Rev. Dr. John McConachie, in his new book, "The Barthian Theology and the Man of Today", 335 pages, price \$2, Harper and Brothers.)

"In America, the Theology of the Word is still in its first period of strangeness and, with few exceptions, can hardly be said to have reached the stage of understanding criticism. In his interesting book, "Our Concern with the Theology of Crisis", written from the Barthian standpoint, and with a fine understanding of it, Dr. Lowrie feels himself as a 'voice crying in the wilderness.' The Americans, at home in their two schools of liberalism and fundamentalism, are genuinely perplexed by Barth, some asking: 'Is Barth a prophet of destruction, or some sort of Nihilist?' To the humanistic, scientific, and psychological school, as well as to the 'activist 'Social Gospel' type of Christianity he appears to deny much, which hitherto has been counted good and great. Yet with the dawning sense that the world is not to be saved by activism, or by religious pedagogy, and helped by the present distress, America is being prepared for the message of Barth, and voices like that of Dr. Lowrie are being heard, which shows that the Theology of the Word is entering on its second phase of fruitful criticism.

"Two considerable books have appeared. From the Fundamentalist School has come 'The Karl Barth Theology', by Professor Em. Dr. A. S. Zerbe, a book of great industry by an octogenarian who claims to have read nearly a hundred books and pamphlets on the subject in four different languages. But even so, he has not earned the right to be so critical of Barth, because he has not understood him. The whole book is vitiated by the error of thinking that Barth is to be approached through his philosophy. As a criticism, the book cannot be taken seriously, but it serves to show how hard it is for an American Fundamentalist to get inside the Theology of the Word.

"A stronger book has come out of the Liberal School, entitled 'Karl Barth, Prophet of a New Christianity?', by Dr. Wilhelm Pauck, of Chicago Theological Seminary, who says that he is unable to declare himself 'either wholly for, or against, Barth'. He shows an accurate knowledge of the origin and development of the Movement, and especially of its implications for America. He recognizes the pass to which Humanism has brought

the American Protestant Churches, and regards Barth's rediscovery of the transcendence of God, and of the eschatological nature of the Christian life, as expressions of a truly profound and genuine view of life. The theologians, he says, will have to accept Barth's correction, and take the significance of the religious crisis into consideration. Barth's criticism of liberal Christianity, he says, 'can hardly be refuted.' But he criticizes Barth for what he regards as his antiquated conception of Revelation, his too blunt supernaturalism and Biblicism, his undue attachment to historical theology, and to the traditions of the Church. He maintains that the Church, in whose name Barth speaks, is the Church of the past. In consequence, Barth is not in a position to speak the saving word of the present. He is too little modern, too burdened with the past, too tied to dogmatic expressions, too academic in his language, too little concerned to make terms with the thought of today and to express his theology in terms of the twentieth century. 'We deny,' he says, 'that it is necessary for a new expression of the Christian Faith that we occupy ourselves with the Trinity, and Christology, as if it were really a matter of life and death that as members of the Church we should accept the doctrine of the Trinity.' Dr. Pauck is plainly disappointed that Barth has not thrown off the shackles of the past, and stepped forth as the Prophet of a new Christianity. He shares with Dr. Zerbe in the misunderstanding that Barth starts from certain presuppositions of neo-Kantian philosophy which control his thinking; only his attitude is the opposite of Dr. Zerbe's. Dr. Zerbe is annoyed over Barth's philosophy, and more than suspicious of what remains of theology. Dr. Pauck, on the other hand, is rather pleased with what he takes to be Barth's philosophy, but regrets that in his Dogmatics there are still traces visible of traditional theology. 'I must say to both,' Barth remarked to the present writer, 'that they have rung at the door of the wrong house.' Referring to a remark of Dr. Pauck's that American preaching deals generally with 'religious topics', rather than with expositions of the Bible, Barth writes that if that is so, the confronting of the Church with the Bible can be no more, or scarcely any more, an event. He can therefore expect, he says, neither interest nor understanding for his book among the successors of the Pilgrim Fathers. 'But perhaps,' he adds, 'there is there at least a dark memory that the preaching of the Church could stand in some excellent relationship with the Bible. And surely the time will come again when the "religious topics" become so stupid and insipid, that out of that dark memory, a bright memory may once more arise.'

TOHOKU CHUKWAI

Most of our Reformed Church's missionary work in Japan is carried on within the bounds of what is now Tohoku Chukwai (Classis of the Northeast). Formerly this body was called Miyagi Classis, and covered the island of Yezo (Hokkaido), as well as its present territory on the main island (Hondo). The work in the city of Tokyo and the neighboring prefecture of Saitama belongs to Tokyo Classis.

The semi-centennial (50th) Annual Meeting of the Classis of the Northeast, Church of Christ in Japan, was held April 25-27, 1933, in Ishinomaki, a thriving town on Sendai Bay, at the mouth of the large Kitakami River. In Japan, Classical proceedings are carried on pretty much as in America. The Communion of the Lord's Supper was celebrated at the opening session on the evening of the 25th, Rev. Yasuji Jo, pastor of the Church in Fukushima, presiding. Rev. Chu Tan, pastor of the Wakamatsu Church, Fukushima prefecture, was re-elected president. He preached the opening sermon on "The Spirit Underlying the Founding of the Church."

The voting membership of the Classes and the Synod is rather restricted, so that not all ordained ministers can vote. At the Ishinomaki meeting the full members included 7 ministers, 2 theological professors and 6 elders. There were also several tens of associate members, who, however, did not have the right to vote. Considerable routine business was dispatched, of which no particular mention need be made here.

Seven men were ordained to the Christian ministry. Formerly the Classes had the right to examine candidates for ordination, but the Synod some years ago took this function upon itself, but allowed the Classes to retain the right to ordain. One young man was licensed to preach.

In the Church of Christ in Japan there are 3 kinds of officially recognized congregations: Churches (self-supporting), mission Churches (subsidized) and preaching places (also subsidized). Two preaching places—Noheji and Ichinohe—applied for recognition as mission Churches, and Classis granted their requests. The holding of Church property in Japan has been something of a problem. At first such property was held in the names of individuals. Later our Japan Mission succeeded in having five of its members constituted a legal corporation, which has been holding much of the Church properties. Later the Government has granted incorporation to other organizations and even to a few congregations. The Synod of the Church of Christ in Japan has been incorporated, and at its recent meeting at Ishinomaki the Classis of the Northeast decided that it also would seek to be incorporated. It instructed its Standing Committee to take the necessary



Semi-Centennial Meeting of the Tohoku Chukwai (Classis of the Northeast) Held at Ishinomaki, Japan

steps. A proposal for the drastic revision of the Plan of Co-operation in Evangelistic Work with our Mission was offered, but Classis ordered that the subject be studied further until the regular meeting next year.

The last question to be handled was the most controversial — the status of the North Japan College Church. Before our Mission located its headquarters in Sendai, a rather flourishing congregation had been established by the two pioneers, Revs. Ma-yoshi Oshikawa and Kametaro Yoshida. The people worshiped in an old Buddhist temple building that they had purchased and renovated. For years the North Japan College and the Miyagi College people were connected with this Church. Partly on account of friction and partly in order to do more intensive Christian work among the students, the North Japan College peo-

ple withdrew and organized their own Church. However, the antagonism did not die out, and, after having recognized the North Japan College congregation for a dozen years, Classis has just declared that it is a "special" Church and therefore not one in the regular meaning of the term. The vote was evenly divided, and the question was finally decided by the casting vote of the president. The effect of the unfavorable action is to prevent the pastor of the College Church from having a vote in Classis and in Synod, though probably the congregation can be represented by a voting elder, as the rules of the denomination allow such representation to mission Churches having at least 30 communicants and contributing at least 300 yen per year towards the running expenses. Efforts are being made to adjust the difficulty privately. If they fail, it is altogether likely that

an appeal against the action of Classis will be carried up to the Synod.

A very pleasant incident was the luncheon provided by the Women's Society of the Ishinomaki Church on the 26th. This was served at a tea-house beautifully situated on a bluff commanding a magnificent view of the Sendai Bay and of the mouth of the great Kitakami River.

According to the official statistics for 1932, there are 10 Churches, 31 mission Churches and 30 preaching places: total, 71, a gain of 1 over 1931. There were 317 adult baptisms, 94 less than in the previous year. The total adult membership is 6,379, a gain of 143. Receipts for congregational purposes amounted to Yen 15,308, a falling off by Yen 841.

Henry K. Miller.

Tokyo, Japan.

HOME AND YOUNG FOLKS

CAMP COFFMAN (CO-ED)

(It will pay you to read this fine account of a successful Camp in Clarion Classis, Pittsburgh Synod, the able Director of which is Rev. Fred E. Luchs.)

Out where the birds, trees, flowers, streams, and the evanescent sky talk of God—that's where Camp Coffman is. That is where the young people of the Beaver Charge and vicinity saw their "Burning Bush" and heard the great "I am" speak. That is where they cut off a little block of their short span of life and gave it in living the principles of the Master.

Not only did they live and laugh, but they worked. They focussed their work on the needs back home as well as on themselves. One of their main objectives was to plan a year's program for the local Church. For the older group, above 16 years of age, these phases were studied: a "World's Problem" course led by Rev. Roy L. Frazier; "Dramatics," supervised by Prof. K. Coulter of Ohio, and the year's "Program for the Local Church." The latter study consisted of three divisions. Prof. Williamson of Clarion State Teacher's College, also "Camp Mother," helped plan the mental side. The recreational phase was conducted by Miss Moyer of Knox and Miss Shipler, who is a teacher in Erie. Student Robert W. Roschy, of the Theological Seminary, led the worship course. "Fourfold Life," under leadership of Natalie Swift, teacher at Spruce Creek Camp, made for the personal development of this group.

The younger campers, from 13 to 15 years, also had "Fourfold Life" at the direction of Miss Wingert, of Franklin, Pa. Mr. Hamilton, also of Franklin, gave the "Life of Christ" for this same group.

Prof. Lewis, of Franklin and Marshall Academy, known as "Mike," was the chief of the recreation. Those girls who were desirous to learn to swim and play found Miss Hollinger, of York, an able trainer. Other leaders were: Miss Evelyn Coulter, of Milwaukee; Paul Coulter, of Ohio University; Prof. and Mrs. Laing, of Knox; Mrs. Lewis, Miss Nelda Sutton, of Lancaster, and Nurse Boyer, who healed the bruises. Nature instruction was given by Mr. Hamilton and Rev. Mr. Frazier. The former also conducted a first aid class.

The physical set-up of the Camp was similar to other young people's camps. In the sharing period at Candle Light service the campers mentioned many of their mountain top experiences. "Morning Watch," said one, "brought me closer to God than anything else." Hillside Vespers was another peak in their first-hand religious experience. As another camper put it, "You awoke with God, swam, ate,

laughed, and studied with God all the time. We did not say 'Hello' and 'Good-bye' to Him as we do at Church." Never will those periods of silent watch be forgotten. The smiles of new-made friends, the cold morning dips, the funny and reverent songs, the sunset on the high hill, the quiet violin music, the beautiful poetry, the stunts, the feeling that your soul is in perfect tune with God, the discussion of vital problems, the little golden deeds done by unknown hands, the glowing council fire that melts all hearts into one big family, and the voice that spoke through it all, saying, "Go forth;" this is the food that will live in the inmost shrine of clean hearts through another year. May others, too, come into this warming light of God!

One of the projects that grew out of Camp Coffman was very interesting. At the final luncheon period, representatives of the older group presented to the "Chief," Rev. Mr. Luchs, an international symbol for world brotherhood in the form of a flag they had constructed. They suggested the following pledge: "We, the young people of Camp Coffman, hereby pledge our love and loyalty to this, our international symbol of world brotherhood."

Under the able leadership of Rev. Mr. Luchs, Camp Coffman was a noble project in Christian living. It is felt by those familiar with the actual facts of the experiment that the Camp has distinctive advantages over similar work. Camp Coffman reaches a normal representative group that could never be touched by other denominational camps. This is made possible by the small fee and the fact that the Beaver Charge donates the food. From one of Rev. Mr. Luchs' Churches there were 20 young people. There can be no comparison of the religious dynamic manifested by such a group over against one or two select individuals from a Church. At the same time, Camp Coffman tries not to weaken other Reformed Church camps. The Beaver Charge is sending a representative to the State Camp, Spruce Creek, and to Shadyside.

R. L. F.

Birthday Greetings

By Alliene DeChant Seltzer

How proud and happy I am to report to all of my soon-to-be Intermediates at Camp Mensch Mill, that each of our 3 camps, this summer, was the biggest ever! For

the first time in camp history, campers who failed to be signed up in time, had to go back home! Most of them came from our Eastern Synod, but there were others from western Pennsylvania, Maryland, New Jersey, and North Carolina. At Morning Watch, in classes, and at Vespers much was said about boys and girls who had scarcely anything to eat, and the campers earnestly asked what could be done about it. And so it was that at each of the 3 camps a Poverty Meal was eaten, and the money thus saved was given to a worthy family, known to our faithful friend and helper, Rev. Mr. Blatt, pastor of our Huff Church. At the last camp we not only denied ourselves of food, but gave to the needy family the cakes, pies and candy that our parents and other visitors brought us. Money offerings were also given, so that when John Schaeffer, president of our Senate, and "Baltimore Bill", in company with Pastor Blatt, visited the needy family, the gift-money amounted to \$22.50. So here's "Poverty Meal" greetings to all my soon-to-be-Intermediate campers, who are proud that Mensch Mill campers put into practise what they learn and talk about in class. ("Intermediates" means of course, that the minute you're thirteen or fourteen you may sign up for camp!)

OUR STUDENT WORK IN PHILADELPHIA

A great many changes have taken place in our student work in Philadelphia since its inception, yet they have been so gradual that many of its best friends have not kept pace with its growth, both in size and in its numerous lines of activities. This is our excuse for telling this brief story of its history here.

For several years preparations for this work were made by Mr. Knauss, Dr. Lampe, and a number of our city pastors, and several discussions were held for them, with very commendable success. Our Board of Home Missions began this work in December, 1922. The Reformed Church became at once the sixth co-operating denomination in the Christian Association at the University of Pennsylvania, using two small offices in an obscure corner of Houston Hall. The writer was supposed to give two days of each week to the work, in addition to serving as pastor of the Oak Lane Church.

Now being a student pastor is different. A very experienced worker said to a new man in a western university, "if you just keep from making a fool of yourself, that is quite enough to accomplish during the first year." We hope it is not so bad as that, yet there is a large core of truth in

that statement. One must move slowly or the above will happen. So the first activities are confined to getting acquainted with students, co-workers, the institutions, and the achievements of student workers on other campuses, although they say we ought to write it camp.

The acquaintance with the staff is very simple. They are of course very easy to learn to know, since that quality is one of the characteristics of a student pastor, and what a world of information and inspiration they have become to the writer, prophesying the time when all the Churches in Protestantism will work so closely together that as with us here there shall be no competition, but that one shall praise his fellow-worker most when he says, "I like that idea of yours; in fact, we are planning to use it." The usual reply is, "I thank you for the compliment."

One becomes acquainted with the students by calling on them, inviting them to luncheons and special meetings and to the Church, and out of these contacts grows that most desired of all forms of student work, the innumerable calls the students make on the student pastor. This in turn leads to all sorts of discussion, for here is where problems are placed on the table, and faced frankly. Recently our staff made a combined study of the subjects students bring to us. The following groups were made: (a) Home problems, and this is a very comprehensive one indeed; (b) Questions of love and the family; (c) Religious beliefs; (d) Vocation, and a book could be written on this, just dealing with the new phases brought to the surface by the depression, for our student friends get a pretty hard deal in this area. The question of becoming (e) adjusted to the campus, to people in general and to (f) themselves, and a very vague but important group which calls for all sorts of (g) information, e. g., "How much ought a professional man spend on his wardrobe, and how is it divided?"

By this time we are ready to find jobs for those who are eager to go further, and a most interesting phase this becomes. This leads us into all sorts of activities, our Settlement House at 26th and Lombard Sts., the International Students' House, the Church, and speaking in other Churches. While this was a very small feature at first, last year we sent out more than a dozen students into more than two dozen Churches, in and within auto distance of this city. This is one of our finest forms of service, but it also has its dangers, for how often are fine young workers injured by being sent about too much and so neglecting their own work.

After working for a very short time in Houston Hall our association took over one of the old dwelling-houses owned by the University on Woodland Ave., and there with two men in one room, worked four more years before the present new building was erected at 36th and Locust Sts. This meant a tremendous outlay, for the ground cost more than \$100,000 and the building more than \$400,000 more. At first it seemed almost too fine, but when some of our students who thought of religion as a very minor matter walked about they seemed to get a new idea. I recall Dr. Harry E. Paisley's first remark about it: "At last a great university has put religion where it belongs."

The funds for this building were raised by the co-operating Churches, but naturally our own, having been so new in this work did not take a very large share in it. However, more than \$4,000 was subscribed by our members.

We moved into this building in 1928, and at that time the Board of Home Missions placed the work on a basis that called for the full time of the student pastor. By this time too we had started work in Drexel, Temple and the other colleges, and with more than 500 students to care for, it was more than any one person could do ever on full time. (At first we tried to reach out and include Princeton and West Chester, but both of them proved too re-

mote, so they have not been visited for several years.)

The following year this work was taken over by the Board of Christian Education who continued to support it. This new building brought us a great change in our work. The first year more than 600 stated meetings were held here, and the next year the number passed 800, or about five for each school day during the entire year. We have not counted the total numbers for several years but no doubt the number now exceeds 1,000, and the number of organizations served more than 300.

With a room to oneself, personal work has grown into a very much larger matter since being in this building. In fact, there are days together when your student pastor has continuous conferences with such students during every moment of the entire day, a most interesting, stimulating and enjoyable work, but one which calls for an expenditure of energy which is most exhausting. Talking in a seated position for seven hours in one day is hard work, and yet it is so worth while that one is most thankful for the opportunity to do it.

An additional word is in order about the Settlement, for you would be interested to hear our young people tell of their experiences in working with these underprivileged children and young people. We are very thankful to say that for the past few years we have had about double our quota of workers there, and our young people have the enthusiasm and patience to make excellent workers.

Forty miles north of Philadelphia the Christian Association has a finely equipped pair of camps at Green Lane. The Boys' Camp is the older, dating back more than 20 years. Here more than 1,000 underfed and underprivileged boys are cared for by students for ten days each during July and August. Some of these students are paid, but about ninety per cent give their time with no return except their expenses. One of the outstanding workers in recent years is Bob Smith, of our Church.

The by-products of such a camp are a story worth telling also. Here were born many new ideas in student work. The taking of Freshmen to some remote place to prepare them to fit into their groups was begun here, and is now done by a very great many colleges and universities. Here also are held many other conferences, for from May 1 until the end of October this camp is busy each week-end. Speak to any active Christian Endeavor worker in Philadelphia and mention Green Lane, and you will get some fine responses. We have been surprised as we have tried to gather together the various uses of this camp to find that practically every outstanding speaker to young people in the East has made at least one trip to Green Lane. Five miles distant is the girls' camp with a shorter history, but with traditions and service records which rival that of their brothers. These properties with their improvements are valued at more than \$60,000 even in the scale at which such values are placed at present, but they are worth far more than that in the man and woman building work they have helped to do.

Have you ever tried to imagine how you would feel were you a stranger in a distant country? Well, in the schools in this vicinity in normal times there are about 500 such men and women from more than 60 different nations, and we have a place which they may call their own. We call it The International Students' House, and you'll find it at 3905 Spruce St., where Rev. Elmer T. Thompson, a former missionary to Japan, is in charge. What a world citizen such men become. One night at the beginning of the college year he stood up in their regular Friday evening meeting with about 125 persons present and said, "Many of you are strangers to each other, if you will help me a little I think I can introduce almost all of you to the group." He needed help in but 6 cases and there were present representatives from 24 nationalities. The total number of nations

represented in the entire history of their records are 120. I wonder how many "Messenger" readers could name one-half that number of nations? A Reformed Church girl was the only American woman representative in their international council of many nations this year. She can tell you things. Some of you will meet her at Mensch Mill; her name is Grace Wasserman. Your student pastor looks up the Holland and Swiss students especially, and they are fine people.

Speaking of co-operating with peoples of other backgrounds, Temple University has just finished the first year's history of its Pan Religious Council, and what a fine job they made of it. Being called one of the fathers of that group, I can assure you that it has been one great thrill to see it grow from a very hazy idea in the mind of a Hebrew boy into a very real and helpful group. One of our Reformed boys, Jacob Dietrich of Pen Argyl, was its first chairman, and a good one he was too. Marjorie Peters, of Lehigh, is the secretary for the coming year. Ask these young people of the fine effects of such associations, for they have not come to love their own Churches less but to hate the others less, or rather to love them more. They have found a great many most worthy traits in groups which they thought were not quite so nice. I wish you might have seen that group of Jews, Roman Catholics and Protestants make their Milk Fund drive last December. It was one big thrill to see them, all working for the poor little kiddies whose bodies need more milk, and the only way you could tell them from each other was when someone heard of a man or woman who had not been tagged. I shall not soon forget my little Hebrew friend "Goldie", on hearing that one of her group who had been defeated in an election refused to give to the Milk Fund. Her "let me at him" with her bright hair streaming behind her as she started after that man was a real joy, and evidently what he heard must have been adequate—for he wore his tag. You see she just refused to have an outstanding representative of her race be that small and she told him in English that no one unless deaf would have the least trouble to understand.

Space does not permit us to tell of the work Dr. Joseph McCracken is doing as our representative in China, but we have been keeping him there for more than 25 years. This too is challenging to young people. Neither have we said anything of how we try to help your sons and daughters get acquainted and into vital touch with the Church life of Philadelphia, for after all what is to become of our young people if this is not done. Naturally we wish that they might become more regular in their attendance at Church, but that is not a fault confined to students. They do get to love the Church of their adoption, and many who remain here after their student years become members of our city Churches because of these real contacts.

It seems so strange to us that somehow the membership of our Churches outside of Philadelphia seem to think that this is for the Churches of this city to support. That is not true. It was started for your sons and daughters, I mean the men and women who are away from their own homes. So whether your own son or daughter from your Church is here now or not, one such will very soon be, for we have them from many hundred Churches.

With this in mind, may we ask you to co-operate with us as fully as you can? Let us have the name and city address of your young friends just as soon as possible after they reach here. The first weeks are most important, for then they are most lonely. Keep in touch with them while they are here, and write to us, and make suggestions as to how we can help them. You know them, we must learn at very slow stages in some cases to know them. And when you hear of the dire needs we now have for financial aid

through your home Church, may we again ask you to feel that **if this is not your work, whose is it?** Our need is so great it was really a question whether we could continue. But we felt that "This student work must go on." Speak to your pastor and to the officers of your Church organizations about it, and we know that you will do something to help our hard working committee raise the needed funds. Address Rev. Clayton H. Ranck, 3601 Locust St., Phila., Pa., for further information.

College Senior: "What would you advise me to read, professor, after I have graduated?"

Professor: "I would suggest the 'Help Wanted' page."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

PAUL, THE PERSECUTED

Text, II Timothy 3:11, "What persecutions I endured."

As soon as Paul became a Christian and began to witness for Christ his persecutions began. In the same chapter in which Luke tells us about his conversion he makes the first reference to the persecution to which Paul was subjected by the Jews.

After referring to the restoration of Paul's sight and to his baptism, he says: "And he was certain days with the disciples that were at Damascus. And straightway in the synagogues he proclaimed Jesus, that He is the Son of God. And all that heard him were amazed, and said, 'Is not this he that in Jerusalem made havoc of them that called on this name? and he had come hither for this intent, that he might bring them bound before the chief priests.' But Saul increased the more in strength, and confounded the Jews that dwelt at Damascus, proving that this is the Christ."

In the very next paragraph of the same chapter, Luke continues: "And when many days had fulfilled, the Jews took counsel together to kill him: but their plot became known to Saul. And they watched the gates also day and night that they might kill him: but his disciples took him by night, and let him down through the wall, lowering him in a basket."

When Paul withdrew from the ranks of the persecutors there was a temporary lull in the movement, but at last it was aimed with all its might against Paul who had once been the leader among the persecutors. As Bishop Lightfoot said: "The knife of the torturer was forged into the sword of the Spirit." His effort to convert the Jews of Damascus forced him to escape to Jerusalem.

About his visit to Jerusalem Luke tells us of his reception by the Christians and the attitude which the Jews took toward him, as follows: "And when he was come to Jerusalem, he assayed to join himself to the disciples: and they were all afraid of him, not believing that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to Him, and how at Damascus he had preached boldly in the name of Jesus. And He was with them going in and going out at Jerusalem, preaching boldly in the name of the Lord: and he spake and disputed against the Grecian Jews; but they were seeking to kill him. And when the brethren knew it, they brought him down to Caesarea, and sent him forth to Tarsus."

Paul spent eight or ten years in Tarsus, his native city, and prepared himself more fully for the work which he was to do in the future. It became more and more evident that he could not do much for the Jews, and that God wanted him to labor among the Gentiles.

Barnabas went to Antioch, where a great movement had begun, and where, as you know, the followers of Christ were first called Christians. When Barnabas found the work growing beyond his strength, he went to Tarsus and asked Paul to help him, and they spent a year together in the missionary work at Antioch.

Then Paul and Barnabas started out on the first missionary journey, visiting a number of the towns in Asia Minor, and making a large number of converts to the Christian faith among both Jews and Gentiles. In Antioch of Pisidia they were very successful. Paul made a lengthy address, which seemed to meet with favor on the part of many who heard him, and they asked him to speak again the next sabbath. Almost the whole city turned out to hear Paul and Barnabas, and a number of Gentiles were converted.

But when the Jews saw the multitudes, they were filled with jealousy, and contradicted the things which were spoken by Paul, and blasphemed. And afterward the Jews urged on the devout women of honorable estate, and the chief men of the city, and stirred up a persecution against Paul and Barnabas, and east them out of their borders.

They went to Iconium where they had a similar experience, and at last had to flee for their lives. At Lystra, where Paul healed a cripple, the people wanted to sacrifice to them as though they were gods. But they protested, and told them about the living God. Some Jews came thither from Antioch and Iconium, and they had such an influence upon the multitude that they persuaded them to stone Paul, and

they dragged him out of the city, supposing that he was dead. Paul found out what it meant to be stoned, as he had seen Stephen stoned to death some years before.

In the catalogue of his sufferings as found in his second letter to the Corinthians, he specifies many of the persecutions which he endured: "in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from my countrymen, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." He spent much time in prison because of persecution, and the climax of his persecutions was his martyrdom. He was faithful unto death.

THE PASTOR SAYS:

The chief trouble with Christians is that they are not "all with one accord in one place."

—Now and Then.

"A friend of mine is the most absent-minded person you ever saw."

"Well, it doesn't hurt him any, does it?"

"It hurt him today when he swallowed a dime and gave the bus conductor a pill for his fare."

MY IDEAL CHRISTIAN

The Catechetical Class of Amity Church, Meyersdale, Pa., used the new Manual, "Walking and Working with Christ," with great pleasure and profit, in preparation for Church membership. The final assignment before confirmation was the writing of an essay of from 100 to 150 words on the subject, "My Ideal Christian." Thirty essays were written. The best and the second best are appended. The first was written by a 14-year-old boy, the second by a 12-year-old girl. Would they not do credit to people of more mature years?

"I expect to join the Church on Palm Sunday. After I become a Church member I shall make the following rules my motto and will try to follow them the remainder of my life:

1. Attend Church regularly.
2. Take an active part in Church work.
3. Help the Church in financial affairs.
4. Try to get people, who refer to our Church as theirs, but don't belong, to join the Church.
5. Try to be as nearly like Jesus as I possibly can and never to break the Ten Commandments.

When I become a Church member I shall not neglect public worship as some people do, because they think they are good enough without it. Jesus, the only perfect man who ever lived on earth, prayed continually and attended public worship regularly. How foolish then for any one to think he is so good that he does not need the Church! I will never think I am too good to go to Church.

When I am in difficulty, I will ask God for help. I am practicing that now. I think if you ask God for help it will be given in some way. I will visit the members of the Church when they are ill, for I think there is nothing that can cheer sick persons more than to receive visits from their friends.

I want to do all I can to help the needy. When I give money or gifts I will give to God from my heart.

I will be doing the greatest thing in

WHEN I MET THE MASTER

I had walked life's way with an easy tread,

Had followed where comforts and pleasures led,

Until one day, in a quiet place,
I met the Master, face to face.

With station and rank and wealth for my goal,

Much thought for my body, but none for my soul,

I had entered to win in life's big race,

When I met the Master, face to face.

I had built my castles and reared them high,

With their towers had pierced the blue of the sky;

I had sworn to rule with an iron mace,

When I met the Master, face to face.

I met Him, and knew Him, and blushed to see

That His eyes full of sorrow were fixed on me,

And I faltered and fell at His feet that day,

While my castles melted and vanished away.

Melted and vanished, and in their place,

Naught else did I see but the Master's face,

And I cried aloud: "Oh, make me meet

To follow the steps of Thy wounded feet!"

My thought is now for the souls of men,

I have lost my life to find it again,

E'er since that day, in a quiet place,
When I met the Master, face to face.

(Written in the night of a great decision, by a college student.)

my life when I join the Church. I must thank my parents, my pastor, and my Church for teaching me the Christian way of life."

"Christina Coleman, a girl friend of mine, is very nearly like what I think an ideal Christian should be. I shall tell you about her.

The big clock on the mantel struck the hour of 7 on Sunday morning. Christina jumped out of bed promptly because she had a busy day before her. First, she read the Bible and said her morning prayer, then she dressed, ate her breakfast, washed and put away the dishes for her mother. This done, she cleaned up and got ready for Sunday School. She started early because she was going to the home of Mary Fritz, who lived in another part of the town, to take her to Sunday School. Neither Mary nor her father or mother attended Sunday School.

The bells were ringing just as Christina and Mary walked into the Church. There Mary met Christina's lovely teacher, the group of friendly girls who belonged to Christina's class, and was told about Jesus, who is a Friend to everybody. Mary said she was going to tell her father and mother about Him.

After Sunday School the girls of this class went to Church. Christina took Mary home and received her promise to come next Sunday. After dinner Christina picked flowers from her mother's garden and took them to Mrs. Jones and Mrs. Murphy, who were sick. They were thankful for the flowers and greatly cheered to think that a young girl like Christina remembered them.

When Christina reached home she took care of her little brother and sister so her mother could rest. After supper she attended evening worship. That night after she had read her Bible, and prayed her evening prayer, she got into bed, feeling very happy because she had done something to help other people and make them happy."

The Family Altar

By the Rev. Roland L. Rupp

HELP FOR THE WEEK OF SEPT. 11-17

Memory Verse: "Enter into His gates with thanksgiving, and into His courts with praise." Psalm 100:4.

Memory Hymn: "What a Friend We Have in Jesus" (318).

Theme: Solomon.

Monday—Solomon's Wise Choice

I Kings 3:4-9

"I am but a little child; I know not how to go out or come in. . . . Give Thy servant therefore an understanding heart to judge Thy people, that I may discern between good and evil"—these are significant words coming from one who has just ascended a throne. And they are addressed to his God! This makes them infinitely more significant and promising. Only in such humility and faith can the greatest wisdom be born. This act ushers in Solomon's reign most auspiciously. In such a king a people may have confidence. He is setting his face in the right direction. If he persists in this way, God will make him and the nation great.

Prayer: Eternal God, we look unto Thee for wisdom and understanding, for insight and vision. Thou art truth and knowledge. Bless us with Thine own gifts. **Amen.**

Tuesday—Solomon a Wise Judge

I Kings 3:16-28

Through the centuries the tradition of Solomon's wisdom has been perpetuated. Beyond a doubt there is a historical foundation for the tradition. Much of the wisdom literature of the Old Testament is

associated with his name. According to Scripture, wisdom was his greatest desire. Surely that was his supreme need. To rule and judge a people requires insight and sagacity. To govern a nation wrestling with the problems of inexperience and youth requires patience and sympathy. Solomon recognized all this and, therefore, sought wisdom as he sought life itself. Poise, judgment, sagacity — what a pity that we value them so lightly in our public leaders!

Prayer: Heavenly Father, God of the nations, we thank Thee for our understanding of Thy sovereignty, partial or misty as that understanding may be. Help the nations of the world to accept that sovereignty more completely. **Amen.**

Wednesday—Solomon's Knowledge

I Kings 4:29-34

"And God gave Solomon wisdom and understanding." There are those who would have us think that the very idea of God is the zenith of superstition and ignorance. These, of course, are in conflict with the convictions of the great majority of mankind. Most of us think of God as Wisdom, Goodness, Spiritual Power and the Source of all truth and righteousness. Wisdom is an understanding of life and of the universe. God, whether He is personal or impersonal, is the Creator of all life and of all of the universe. Surely, then, He is the source of wisdom and the power of life. Let these godless humanists, drunk with the tepid dregs of the small wisdom which the universe has benevolently afforded them, prattle. There is in this universe a power greater than ourselves to whom we can look for wisdom and inspiration, and that power is God.

Prayer: Help us, eternal God, to live in the reality of truth, to serve in the dynamic reality of love, and to surrender our own wills to the reality of Thine own. **Amen.**

AT EIGHTY-TWO

(Our old friend, Dr. Howard B. Grose, Editor Emeritus of "Missions", celebrated his 82nd birthday on Sept. 5. As one indication of his continued youthfulness of spirit, he wrote the following poem to the Guild of the young people of his own denomination. It is a message out of the ripe experience of his own fruitful life.)

You ask me, What does one do
At eighty-two?
Well, listen in, I'm telling you.
What does one do?
Just tries to be true
To the call of the hour,
By the help of the Power
That has guided his way
From the far yesterday
To the present, and will
Guide him still.
What does one do?
Sometimes tries
To get a life view
Through youth's eyes—
Ever seeing the new
With surprise.
Sees thus the Guild
With service love-filled,
Its candle-lights shining
To banish repining,
Its happy hosts winging
Their praises with singing.
What does one do
At eighty-two?
Looks back o'er many a charming
view
And sees the hand Divine in all.
May you
Have retrospect as fair
And Friend Divine as true!

—Howard B. Grose.

Thursday—Solomon Builds the Temple

I Kings 6:1-10

To erect a temple of worship is a majestic project. Religion, in its very essence, is more nearly a final force than any other which we utilize in life. Nowhere else do we deal so intimately and reverently with believed absolutes as in religion. God is the highest we know—the holiest, the wisest, the mightiest. God is our conception of the ideal, of the perfect, of the eternal, of the absolute. Religion is our aspiration for that best and highest, our surrender to that absolute will. It is human fellowship in the spirit of the Eternal and the Completely Holy. To build a house to express all this, and to cultivate all this, is indeed a magnificent effort.

Prayer: O God of the Church, manifest Thyself in this ancient institution, so that here, where people search for Thee, they may find Thee and be commanded of Thee. **Amen.**

Friday—The Ark in the Temple

I Kings 8:1-11

Solomon's contribution to Israel and to humanity in building the temple is inestimable. It cannot be measured by the material glory of the temple. Neither human hands nor human minds could count its value. Up to now in Israel's history there was no visible symbol of the importance of religion to the nation. The ark, the tabernacle, the priesthood—ah, yes, indeed! But they were poverty stricken symbols. Only this temple could proclaim eloquently to the entire nation the significance of religion to national character and to national destiny. Surely, the ark, the cradle of her religion, the treasure of her national infancy, should be preserved in that temple!

Prayer: Give us that deep understanding, Almighty God, which will ever enable us to build character, life, nation and civilization upon the only lasting foundation which can be laid. **Amen.**

Saturday—Solomon's Prayer of Dedication

I Kings 8:22-26

What a picture this is, the king of the nation standing in front of the altar in this newly erected temple of worship, offering the dedicatory prayer! And what a prayer it is! Here the soul of Solomon is expressed in flaming words. It is the prayer of an humble sovereign pleading for national righteousness. Surely religion, pure and undefiled, vital ethical religion is the most creative force which can be let loose in a nation. When rulers possess such a religion, when government is carried on in its spirit, when its citizens are again and again challenged to live by it, then a nation's destiny is unchallenged.

Prayer: We have not yet discovered, O God, the strength of a national spirit which is fully inspired by fraternity, justice and righteousness. Help us to make this discovery and to lead the world forward in its light. **Amen.**

Sunday—A Call to Praise

Psalm 100:1-5

In these meditations, just as when I read the Old Testament (almost any portion of it, but especially the prophetic books), I am unable to tear myself away from two convictions which hold me fast. First is the conviction that in every period of Israel's history there was a small minority which believed that religion must be made Israel's supreme business, and that no other nation ever succeeded so nearly in doing so. Secondly, that when another nation arises and makes religion her first national business that the greatest age in human will then be born. "Know ye that Jehovah, He is God."

Prayer: We are seized again and again, our Father, with a consuming desire to proclaim Thy will as sovereign to all mankind, and to summon the nations to yield themselves to that sovereignty. Send such a messenger unto us, O God. **Amen.**

Home Education

"The Child's First School is the Family"
—Froebel

A MOTHER'S COURAGE

By Mrs. D. W. Hinds

Our preparations for a picnic lunch were suddenly interrupted by loud shrieks. Eyes focussed at once in the direction from which the disturbing sounds came, and we saw Mrs. Vance's youngest son, Gerard, aged five, stretched prone on an overhanging limb. Although in no immediate danger, he had become frightened.

Of the four parents gathered in this brook-side grove, for an outing, Mrs. Vance was apparently the least alarmed. Rising calmly, she placed herself directly under her son and quieted his fear. After assuring myself that my own boys were safe, I could not help marveling at her courage. "Don't be frightened, son," she said, "Mother is standing directly under you. Just hold on tight; you won't fall."

"Look, Mama!" cried Charles, her older boy, who was on the same limb but near its extreme end. Perched there astraddle, he looked down at his mother with pride. "It's all right, Mama," he assured her. "It won't break."

Mrs. Vance asked calmly, "Did you examine the limb before going out there, Charles?"

"Yes, Mama, it's a growing limb and it's not cracked."

"Are you certain it will hold the weight of both of you?"

"Sure, look how strong it is," beginning to shake it with his weight.

At this undue shaking of the limb the younger boy began crying again.

"That will do, Charles," said his mother, "you sit still now, for I think Brother would like to come out where you are." Turning again to the frightened boy, she asked encouragingly, "Don't you want to go on out where Brother is, Son? Mother will walk along under you."

Encouraged thus, Gerard crawled out cautiously to within a few feet of his brother. His mother praised him and he was very proud. However, unable to negotiate a turn, he was compelled to make the return trip backwards. This, under directions from his brother and encouragement from his mother, he accomplished happily.

Seldom had I seen such an example of courage and common sense. True, we, mothers, usually show courage in face of grave danger, but in these smaller matters we often use but little judgment. After the boys were once more on the ground and had gone off to wade in the brook I questioned Mrs. Vance. I desired to know how she had attained such perfect poise.

"Do you always encourage your boys to climb?" I asked.

"Boys don't need any encouragement to climb," she answered. "They are going to climb whether I like it or not, for I can't be with them always. What I want them to learn is sane caution instead of fear. Children are born, you will remember, with an instinctive fear of falling and of loud noises. If I can teach them to meet these inherent fears with intelligent courage they will be less apt to get hurt in the future, for they will learn to take care of themselves."

Mrs. Vance was correct. Just as children are born with an instinctive fear of falling, which, when met with courage, develops self-preservation, they are also naturally equipped with boundless energy and curiosity in order that they may develop physically and mentally. These natural tendencies should not be prohibited, but guided. Only a firm faith in God, however, can insure for us the courage necessary to meet this and other trying periods of development with poise.

"If anything, the kindergarten should be recognized as being indispensable to a well-organized school system in any community."—William M. Brown, Department of Psychology, Washington and Lee University, Lexington, Virginia.

Don't allow the children of your community to be deprived of kindergarten advantages. Free publicity material on this

subject may be secured by writing to the National Kindergarten Association, 8 West Fortieth Street, New York. Of course the person placed in charge of the class should have had special training in kindergarten methods.

"Mamma, what does 'fi-shi-di' mean?" asked five-year-old Aldyth.

"I never heard of such a word, dear. Where did you hear it?" answered her mother.

"Oh, mamma, you taught me to say 'fi-shi-di' before I wake' in my bedtime prayer," replied Aldyth.—Exchange.

Puzzle Box

ANSWERS TO — WORD SANDWICHES,
No. 14

1. A—dore—D
2. C—lose—T
3. D—rain—S
4. E—name—L
5. F—rock—S
6. G—rope—S
7. H—ant—S

MAKE 10 OUT OF 20 WORDS, No. 19
(Towns and Cities)

- | | |
|-----------|--------------|
| 1. Potts | 11. field |
| 2. Con | 12. stock |
| 3. Free | 13. minister |
| 4. Wood | 14. ton |
| 5. Bed | 15. ville |
| 6. Port | 16. port |
| 7. Fair | 17. ford |
| 8. West | 18. view |
| 9. Bloom | 19. land |
| 10. Bluff | 20. cord |

A. M. S.

"Some men thirst after fame, some after money, some after love."

"I know something all thirst after."

"What is that?"

"Salt herring."—Exchange.

Woman's Missionary Society News

Helen Ammerman Brown, Editor
Selinsgrove, Pa.

A Second Correction, East Susquehanna W. M. S. Notice. The 46th session of Eastern Synod W. M. S. will meet in Salem Church, Harrisburg, Pa., Dr. J. N. LeVan, pastor, on Sept. 26, 27, 28. All credentials shall be sent to Mrs. G. W. Spotts, Telford, Pa. All communications concerning entertainment of delegates shall be addressed to the registrar, Mrs. R. K. Fortna, 621 N. Second St., Harrisburg, or to Miss Marian Leib, New Cumberland, Pa. The latter is the hostess chairman.

A Sunset Rally. A very unique service at sunset with lessons drawn from the trees was conducted by the G. M. Guilds of Mercersburg Classes on July 30, on the beautiful Mercersburg Academy campus. Mrs. Heberlig, Classical G. M. G. president presided. At 6.45 more than 200 people assembled upon the terrace facing the setting sun and heard the carillon peal forth a 15 minute welcome by Mr. Baker. At 7 o'clock the program with the theme "Lessons That We Learn from the Trees" was presented by the young people. During the devotion period "Holy, Holy, Holy" was played on violins. The first psalm was the scripture basis. Several

prayers made the program a sacred one. In brief, the first young speaker compared lives that are worth while to the lovely growing trees—guests of honor they were sawing in their statliness to the tributes beautifully expressed about them. As a tree depends upon its roots for strength and hardihood, so must human character, like the grand old tree, be deep-rooted in faith and in God. In the second message the Christian's power to bring forth good fruit was likened to the branch that abides in the tree and draws substance from it. "By the fruit to know them." If we abide in Jesus our fruit will be love, joy, peace, goodness, faith, temperance, etc. In the third lesson the importance of every individual at his best in God's plan was stressed. Like a tree whose leaves shall not wither under normal conditions but fulfill the purpose for which it came into nature's world, so should we as Christians fulfill the purpose God has for us. Am I fulfilling His plan? Are you? In the fourth discussion the point was made that like as a tree, what so ever thou doest shall prosper. A tree continues to grow; it is never too old to grow upward. So should it be with us. Every day and year should see us having the ambition of the tree to grow upward, to grow more generous, gracious, tender and patient, thus growing closer to God. The last speaker compared the unselfish giving of self to God to the grand old tree that gives its life for others. The solo "Trees" was sung during the program. The offering will be applied to the expense of sending Miss Helen Brown to the China Mission field. This never to be forgotten sunset rally closed with a consecration prayer, the benediction and a

chorus song "Now the Day is Over" sung quietly by the young people.



Dr. John M. G. Darms, Secretary

During the summer months thus far the following chapters have sent in dues and contributions: Milltown, N. J.; St. Paul's, Buffalo; Eden, Lancaster, Pa.; Harrisburg, Pa.; Bridgewater, Va.; St. Paul's, Lancaster, Pa.; Dallastown, Pa.; Hegins, Pa.; Collegeville, Pa.; Bath, Pa.; Wilkes-Barre, Pa.; Altoona, Pa.; Telford, Pa.; Massillon, O.; St. John's (German), Philadelphia, Pa.; Trappe, Pa.; Staunton, Va.; Mt. Pleasant, N. C. We greatly appreciate their timely help and co-operation in making possible the continuance of our work.

Please send in your suggestions for topics for our monthly meetings for 1934. These will be assembled at an early date and your suggestions and contributions will help shape up a program that will be of vital help to the laymen of our Church. A suggestive blank has been sent out with the packet of material for October meetings. We want topics which apply directly to a layman's life and world.

Every Chapter should seek to establish

another Chapter in another Church this fail. Your Classical and Synodical Committee will be glad to help. Here too the field is ripe to harvest and our laymen are responsive to an earnest and intelligent appeal. They "will do their part."

Suggestions for organizing Chapters have been sent out to hundreds of Churches. May the Lord open the way to the establishment of a Chapter in every Church!

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

The gas company had completed the installation of gas in all the kitchens before Anniversary Day. This has removed all the dirt of coal and ashes from our kitchens. The installation was timely, as

several of our cook stoves had reached the Limit of their service to the Home. We believe it was also an economical step by our Board of Managers.

The annual report has been published and mailed to the pastors. These reports are distributed free on Anniversary Day at the Administration Building. The large deficit reported is due to the depression which has caused a decrease during the past year of the contributions and income to the Home of a sum equivalent to more than three months' support of the Home, when compared to the amount received two years ago. The failure to receive interest on mortgages has also handicapped us in financing the Home.

With the observance of the 70th Anniversary on Aug. 31 we feel happy that our Home has been able to care for 1,700 children in its history.

often among the unfit are those who would rank with the fittest had they been given a chance. If there are dangers lurking in much leisure then it is a noble enterprise to endeavor to make it a blessing for all.

Whether spare hours in which we can do what we choose, shall be a bane or a blessing depends upon the attitude of the individual and of society toward life. Is it "Come day, go day, tomorrow will be another day"; or "Eat, drink and be merry, for tomorrow we die"; or "Be yourself"—meaning your sensuous self? Then there is much reason for alarm. But leisure will be a golden opportunity for those who regard themselves as the children of God, and their free hours as sacred to the building of a full rounded manhood or womanhood.

In the light of what has taken place the philosophy of life commonly held is not reassuring. In the book, "Whither Mankind", there is an estimate of the annual cost of play and recreation: "over twenty billion dollars . . . not far from one-fourth of the entire national income of America is expended for play and recreation." These activities are legitimate, but such an enormous expenditure speaks loudly of dissipation. Then there has been a let-down in moral standards and a fearful increase in divorce and crime. Shall we mention the dimming faith in immortality and the militant atheism? Generally speaking, there is no high purpose, but a tendency to neglect the things that satisfy the higher nature.

All this offers no justification for consigning the erring ones to perdition. To the contrary the great gains mentioned above should be an encouragement to try to help them achieve the fuller benefits which leisure holds out to them. They have possibilities which constitute our greatest national asset. They are living true to their training, or perhaps to the lack of it. Much is taken for granted in regard to the rearing of children. We hope that they will turn out all right and let it go at that. Some are unfortunate enough to be like seed which the sower carelessly casts upon the rock, or among the thorns or upon the hard beaten road. They have possibilities for much good, but they are discouraged or destroyed because of their environment. It is a fearful loss to these unfortunates, to their family and to society.

Down in Georgia the Berry Schools are educating thousands of mountain children. It is said the great purpose is to find another Lincoln. Every home, every public and private school, every Church School and Church should be trying with determination to draw out the best that is in each child, each youth, each adult and inspire them with a high and noble purpose. There seem to have been geniuses who did their work in spite of every discouragement. As there have been many whose folly destroyed them before they had attained full power, so there must have been many whose genius was never allowed to develop. But geniuses will be few. However, it is a mighty fine reward to have a part in helping boys and girls, men and women to be their best and make their best contribution to the world.

Leisure will apparently constitute the largest part of our waking day in the very near future. Our schools devote themselves to the preparation of the students for business and professions. They will do well to prepare them for these spare hours which will constitute the largest part of their life. The word "school" is derived from one meaning "leisure." In Greece they went to school when they had leisure. In our rural sections schools were open only during the winter months when the farmers had leisure. It is appropriate that the schools prepare their students so that they will not need to kill time, suffer from ennui, nor lose their interest in the wonders about them; but shall find each day full of satisfying accomplishment.

For play and recreation ample provision

NEWS OF THE WEEK

Mrs. Henry W. Elson

There was a total of about 960,000,000 bushels of wheat in the world on Aug. 1, and the United States had about 36 per cent of the amount, or 345,000,000.

Colonel and Mrs. Charles A. Lindbergh arrived Aug. 23 at the Faeroe Islands after a flight of 300 miles from Eskefjord, Iceland. From there they flew to the Shetland Islands and completed their second transatlantic flight when they landed on the waters at the entrance of Copenhagen Harbor Aug. 26. This was the final stage of their survey of a North Atlantic air route.

A terrific northeast storm and in some places the tail end of a tropical hurricane battered the seaboard States from the Carolinas northward Aug. 23 and causing at least ten deaths and millions of dollars of property damage.

Sumner Welles, United States Ambassador to Cuba, will return to Washington after Sept. 15 to resume his former post as Assistant Secretary of State, it has been announced at the State Department.

American exports increased in value 21 per cent in July over June to \$145,000,000 and the value of imports rose 17 per cent to \$143,000,000.

The Crescent Limited, bound from New York to New Orleans, was wrecked near Cheverly, Md., Aug. 24. Two persons were killed and 13 injured.

After four months an agreement was signed by twenty-one countries at London Aug. 25 to restrict the production of wheat, lift its price in the international markets and improve the living conditions of hundreds of millions of farmers and their families throughout the world. The nations failed to sign but are expected to come in soon. A 15% cut in acreage has been set.

Negotiations for the conclusion of a pact of non-aggression and neutrality between Italy and Russia have been concluded. The treaty will be signed at Rome before the end of the month.

A net loss of 41,087 communicant members by the Presbyterian Church in the United States of America for the fiscal year ended March 31 has been reported by the Rev. Dr. Lewis S. Mudge, stated clerk of the General Assembly.

Raymond Moley, chief member of the President's "brain trust", resigned Aug. 27 as Assistant Secretary of State and his resignation was accepted by President Roosevelt. It became effective Sept. 7. Mr. Moley will become editor of a national weekly to be founded by Vincent Astor, a close friend of the President.

The Yellow River has again threatened less in Western Shantung. A survey of three million are home-

the national government show 800 villages under water.

Henry Winfield Watson, Pennsylvania's oldest member of Congress in point of years and one of the oldest in point of service, died at his home in Langhorne, Pa., Aug. 27. He was 78.

Surgeon General Hugh S. Cumming has joined the Scientists in St. Louis in an effort to combat the "sleeping sickness" in that city. The number of deaths has mounted at this writing to forty.

Accepting the general accord reached at the World Wheat Conference as a "substantial achievement," Secretary of Agriculture Wallace decided Aug. 28 that the American farmers would be required to pledge a reduction in their next plantings of 15 per cent of their average seeded acreage to qualify for benefit payments under the Agricultural Adjustment Act.

President Roosevelt Aug. 28 appointed Antonio C. Gonzalez of New York City as Minister to Panama.

Return to normal conditions in Pennsylvania's bituminous coal fields is reflected in the Bureau of Mines' report for the week ending Aug. 19.

Montague Norman, Governor of the Bank of England, visited President Roosevelt at Hyde Park Aug. 28.

According to a recent report America now ranks as the third largest producer of potash, a necessary agricultural fertilizer. Germany and France are the leading producers.

LEISURE — A BANE OR A BLESSING (Continued from Page 2)

which grandmother and grandfather lived. The period through which we are passing is painful enough. But it is temporary. Such a condition and worse followed them from the cradle to the grave.

Dr. Einstein in a recent interview said it is premature to worry about idle hours in the world of tomorrow. "All the little beasts in nature know what to do with themselves, and why should not man?" That is true, and it is also true that entire families of both little and big beasts have disappeared from the earth notwithstanding their instinct of self-preservation. There have come situations which they could not master. The same has happened to families, tribes and nations notwithstanding the fact that man's powers of adaptation are superior to those of the animal. In many instances forethought or help from others who were qualified to help would have saved the situation. We say the fittest survive. But we know that the fittest suffer while the unfit are being destroyed. We know too that

has been made. For the satisfaction of the intellect there are the libraries and museums. For the esthetic the art galleries. It seems to me one very important institution is lacking. Being made in the image of the Creator the creative instinct must be real and universal. Laboratories should be as accessible as libraries. In fact a place where the knowledge gained in schools and books and those ideas which come to most of us can be worked out and skill and experience gained. Much of our knowledge is vague for the lack of facilities to make it real. In this age we buy things made by others—or to be more exact—of which many persons have each made tiny parts. It takes 450 operations and 450 individual operators to make a shoe in a well organized factory. Few know the joy of making things—a wagon, a boat, a picture, a clay vase, a radio, a telescope. It seems to me such a place would be a real competitor with a playground. Here as there something new and valuable would be produced. But every one would find his own product bringing a new joy into his life. A friend paints pictures as a hobby. He works at them very patiently, painting and repainting and never fully satisfied with the result. But he spends many a happy moment sitting before his work studying it critically, planning changes and feeling that he has made some progress in artistic taste and skill. It has been of great value

to him, although as art it has meant little or nothing to his fellowmen. The laboratory would provide means, suggestions, guidance, encouragement. It would minister to an important element of the full rounded life and bring a joy that is not as widely known as it should be—the joy of creating.

"Man shall not live by bread alone." Economic conditions forced him to it. When less time was required to keep life in the body he began to seek other satisfactions. It should not be surprising that he first sought material things. But the advance has been upward. Physically, mentally and socially he has become a better man. This wholesome progress is an assured hope that he will find his way into the realm of the spirit, satisfying these deeper and higher cravings of the soul. I once saw a seventeen-year locust slough off his confining shell and, crawling to a place in the sun, shake out one by one the folds in his cramped wings. When he was ready he soared away into the great expanse—a thing of beauty and of wonder. It is a parable of that which is in store for the human race—an emergence of creatures who have attained to the perfection of their Father in heaven.

But in the meanwhile individuals will abuse and suffer and cause suffering. It is like Jesus to help folk to escape the bane and enter into the enjoyment of the blessing.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourteenth Sunday after Trinity,
Sept. 17, 1933

Solomon
I Kings 8:1-11

Golden Text: Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him, and bless His name. Psalm 100:4.

Lesson Outline: 1. The Making of a Temple. 2. The Meaning of a Temple.

This lesson brings to a close the series for the third quarter, entitled, "Some Early Leaders of Israel." Our final topic is Solomon; particularly, the dedication of the temple.

Solomon was young when he began his reign, but shrewd and capable beyond his years. His ultimate failure was not due to a lack of ability. It was caused by his despotic policy. His ideal of empire was derived from Egypt, rather than from Jehovah. It was not a theocracy, whose ruler sought to do God's will as the prophets proclaimed it. It was a typical Oriental despotism, that enslaved the people and corrupted the national cult of Jehovah. Its logical fruit was the disruption of the empire, after Solomon's death.

But during his life-time, Solomon's reign appeared to be a brilliant success. One of his great achievements was the magnificent temple built in Jerusalem. Mixed motives led to its erection. It enhanced Solomon's glory and fame. It adorned the nation's capital, and helped to make it the pride of all Israel. And it was an impressive shrine of religion. In course of time, it became the sanctuary which preserved and moulded the national faith. The idealization of Solomon, by later generations, was due primarily to the fact that he was the builder of Israel's great temple. That noble monument of his faith obscured the memory of his folly.

1. The Making of a Temple. Every temple represents the labor and love of generations of builders. Those who lay

the foundations do not see the fruition. Our beautiful Churches and Christian institutions are the fruit of the faith of our fathers, who dwelt in log cabins and worshipped in frame shacks (John 4: 38).

Solomon's temple had been building ever since that great day at Sinai, when Jehovah made a covenant with Israel. Every prophet, judge, and king since then had his share in it. None of them saw its strength and beauty, nor dreamt that his humble and heroic service was helping to create its splendor. Yet each one was a co-worker with Solomon in the creation of the wonderful temple that adorned Jerusalem and enriched the life of Israel.

So men are co-laborers with God in building character, and in fashioning His great temple of humanity. It is not yet made manifest what men shall be, when they are complete in Christ. Vaguely we see God's coming Kingdom, the goal of all history. But we know that the outcome will be commensurate with the love of God. That is the inspiration of all who serve Him in lowly places, and with little success. We know that our labor is not in vain in the Lord.

The recorded facts and figures concerning the erection of the temple are prodigious in their magnitude. We read of a building fund of over five billion dollars in our money that David left to his son, besides vast amounts in taxes and gifts. The materials came from all parts of the world. The King of Tyre, Hiram, furnished architects and skilled workers, and the Israelites performed the rough work. It required seven years to complete the building, and the dedication festivities, conducted by Solomon himself, ran through a week. This first temple of Israel gradually supplanted all the local sanctuaries. It became the centre of the religious life of the nation during the four centuries of its existence. It was destroyed by fire, in 586 B. C., when Nebuchadnezzar captured Jerusalem.

The fabulous magnificence of Solomon's temple reminds us that in all ages, men have given their best to God. Among



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savages, that sound impulse, misdirected, led to human sacrifice. It should move us to give our best men to God, to devote our richest treasures to His worship and service.

The cathedrals of the Middle Ages, priceless paintings, immortal oratorios, bear witness to the power of religion. It inspires human genius to consecrate its noblest work to God. Some men object to the erection of costly and beautiful Churches. They say that it destroys the simplicity and sincerity of worship, or that it is a waste of money that should be spent in providing bread for the hungry.

But both are wrong. Beauty, as well as goodness and truth, should be given a place in our worship. Art, in music, painting, and architecture, may be made to praise God, and to minister to the spirit of worship. And there will be money enough and to spare for the poor and for the Churches, if men will honor God with their substance. Money withheld from God is never given to the poor. But gold invested in sanctuaries will yield rich harvests of love and unselfishness.

We read that "there was neither hammer nor axe, nor any tool of iron heard in the house, while it was in building" (I Kings 6:7). Noiseless, as if by magic, the great structure rose from the ground. That, of course, is not literally true of any material building process. But it applies to the building of human character, and to the establishment of God's Kingdom. The forces that build it are silent. They operate quietly, like all the constructive forces of the universe. Prayer, meditation, the Bible, the sacraments, the communion of saints, the preaching of the Gospel—these are the spiritual forces that operate in the sanctuary. They make the

temple truly a house of God, where men commune with Him. All else is only a means to that end.

II. The Meaning of a Temple. One sentence sums up the significance of the temple for Israel. There Jehovah had His dwelling-place. On the day of dedication the divine presence filled the whole structure like a cloud. Ordinarily the presence of Jehovah was symbolized by the Ark of the Covenant. This sacred emblem contained the two tables of the law, overshadowed by two huge cherubim. In this inner shrine, according to early Hebrew belief, their God dwelt. Here they stood in His august presence. Here Jehovah heard their prayers, and accepted their sacrifices.

Our God does not reside in sacred emblems, nor is His presence confined to buildings made with hands. He is a Spirit, who fills the whole universe with His glory. Everywhere men may find Him, in nature and in the sanctuary, on week-days and Sundays.

But, in a peculiar sense, God does dwell in holy temples, in the devout souls who meet there for worship. And the services of the sanctuary make His presence real and vital to men. There we see Him with clearest vision, in the revelation of Christ. There we receive guidance and girding. And thence His presence goes with us into the valleys and workshops of life. Men who "enter into His gates with thanksgiving, and into His courts with praise" are endued with power from on high. If the Church of today is impotent in its work, it is due to its neglect of worship. Our ecclesiastical machinery does not manufacture power. It needs power. There is no way to get it, except through the worship of God.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Sept. 17: What Shall We Do About Alcohol? Ps. 37:1, 2, 9-13

This topic has been slightly changed by the International Committee in order that our young people might face up to one definite thing in the Prohibition problem. A generation or more ago when the study of physiology was first introduced into our public schools the subject of the bad effects of alcohol was given a prominent place. The school children of that generation were given a fairly adequate estimate of the poisonous effects of alcohol upon the human system, and it was that fine process of education that was largely responsible for the adoption of the 18th Amendment to our Constitution. But after that had been accomplished educational efforts were generally neglected and now a new generation has grown up since then who are not as well informed on this subject as were those of a generation ago. The repeal of the 18th Amendment, which seems almost a foregone conclusion, will make it necessary to do this educational process all over again and lay a new moral basis in the minds and hearts of the youth of the land. It is for this reason that the International Committee in selecting this topic is asking the question: "What Shall We Do About Alcohol?"

Now, it is plain that several answers might be given to this question. One is that we might just drop the entire subject and drift along with the multitudes into an orgy of drunkenness and debauchery such as this generation has never witnessed before. It does not require much insight into human nature to predict that the 3.2 beer product that is flooding the country today is only a temporary, a compromise arrangement. Just as soon as this is once established and men and women acquire a new taste for intoxicating liquors the percentage of alcohol will be greatly increased because the people will demand it, and what the people demand they eventually get. If, therefore, we simply drift along and close our eyes to the real situation we cannot expect much improvement,

and our last state will be worse than the first.

Another attitude is to begin now a process of education that will eventually do away with the entire business. But education is always a very slow and tedious process. It does not happen overnight. Some of us may be old in years or be buried in our graves before the work of education, even if begun now, shall have come to perfect fruition. In this educational program it is necessary first of all to face the facts. Nothing is ever gained by hiding the facts. In the gathering of facts we must summon to our help the scientists, the chemists, the physicians, the social workers, and whoever can throw light on

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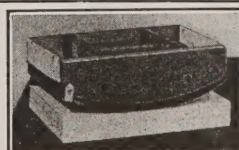
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the subject. We are perfectly willing to accept the conclusions of science on other subjects and why should we hesitate to accept the same regarding alcohol? Listen therefore to what some of these men have to say.

The Life Extension Institute of New York City, of which Dr. Eugene Lyman Fisk is the medical director, makes this statement: "Alcohol is essentially a drug and not a food. It always fails to pass some test by which a true food is measured. There are many substances formed in the body, some of which, like alcohol, must be destroyed by the liver or carried off by the kidneys. But that is no reason why we should drink or eat these poisons and impose a further burden on our organs." Another eminent authority says: "Even the smallest quantities of alcohol tend to lessen the activity of the brain, the drug appearing to act more strongly, and therefore in the smallest quantities, on the most recently acquired faculties, to annihilate those qualities that have been built up through education and experience, the power of self-control and the sense of responsibility."

It is a well established fact that alcohol has a damaging effect upon the heart. Under its influence the heart beats faster and the ultimate result is not renewal of strength but paralysis. The same effect is had upon the brain and upon all the nerve centers. It slows down the process of the brain. It interferes with digestion. It eventually burns out the linings of the stomach, it brings about congestion of the liver and it paralyzes the kidneys.

Dr. Earl Douglass in his book on "Prohibition and Common Sense" says—"Alcohol is a depressant, a protoplasmic poison, and whether one takes it often in 4 per cent solution as in beer, or less often in 42 per cent as in whiskey, the result in the end is the same."

Henry Ford says: "Alcohol is a deterrent of both managers and men. We cannot permit it in business or in anyone responsible for business." Thomas Edison said: "We are steadily developing to a point where drinking will not fit into any of our programs in or out of the shops." Another says: "Alcohol impairs efficiency. It wastes men."

Statements like these might be multiplied. Now these facts must be marshaled and effectively brought to the attention of the rising generation so that they may have accurate and convincing knowledge of the dire effects which the use of alcohol produces upon the human system and upon the whole social order.

But there is a third thing that we can do about alcohol. We can leave it alone. We need not touch it nor taste it. If others use it we can do without it. We can resolve that the poisonous drug shall never cross our lips. We have better uses for our stomachs than to make them reservoirs of poison or garbage cans of drugs. We think too highly of our bodies to subject them to such indulgences. We have better use for our brains than to stupefy them with poisonous drugs. We can make better use of our money than to spend it for that which is not bread, and for that which satisfieth not. The athlete abstains because he wants to win the prize. He knows he cannot win in the race if he drinks. Therefore if we are wise we will put a taboo upon alcohol and all kinds of intoxicating liquors. We will have nothing to do with the filthy stuff. We will keep our bodies clean—they are the temples of the Holy Ghost; and our minds clear, so that the mind that was in Christ Jesus may also be in us.

BOOK REVIEWS

The Life of Jesus. By Maurice Goguel. Translated by Olive Wyon. Pages 591. Price \$6. The Macmillan Company, New York.

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The author of this book is well known in academic circles as a profound student of the history of primitive Christianity. His Life of Jesus is the ripe fruit of much labor, and the epitome of many preparatory studies. It contains a digest and appraisal of all the significant books about Jesus from the time of Reimarus; a summary presentation and discussion of the non-Christian sources of the gospel story, Jewish and pagan; an exhaustive analysis of the Pauline evidence and of the synoptic narrative; and, in the closing chapter, a statement of the Gospel of Jesus.

The conclusions reached by Professor Goguel are not those preserved and cherished in the traditional creeds, but they do not violate the faith of the Church in the religious significance of Jesus and in His spiritual authority. In a succeeding volume, the author promises to picture the birth and growth of "that Christianity which was destined to conquer the Ancient World and to march through the centuries," from the seed of faith which Jesus had planted in the hearts of His first disciples.

The book is a scholarly contribution to an inexhaustible study. It is written with critical veracity and in reverent sincerity. It is done into good English by a competent translator, and put into faultless form by the publisher. The text is fully documented and annotated. Directly, the volume will make its appeal only to scholars. It will become an added, and indispensable, tool for the use of trained workers in the supreme specialty of Christian scholarship. But, indirectly, the work of Professor Goguel has its value for even the humblest disciple of Jesus. It is a new tribute to His incomparable greatness, and an aid to a better understanding of His matchless life. Contrasting sharply with the romantic fiction of Renan's famous "Vie de Jesus," it is the most important book of its kind that has appeared in France since the publication of that skeptical romance.

—Theo. F. H.

The Story of the Christian Church, by Jesse Lyman Hurlburt. The John C. Winston Co., Philadelphia, Pa. Price, \$1.

It goes without saying that the average Church member knows more about the history of his own denomination than he does about the history of the Christian Church. The reason for this state of affairs is, of course, that the average pastor is more anxious that it should be so. The smaller loyalty seems to be so much more conducive to the quickening of a denominational consciousness than the larger and the wider loyalty. It is rather difficult to understand, however, how any man or woman can truly love their own particular Church unless they know something about the history of the Church as a whole, the great achievements it has to its credit, the transformation it has wrought through the ages, both in individual lives and in society, and its gradual conquest of the world.

This book by Hurlburt will be a great help in this direction. It is an abridged history and yet sufficiently comprehensive to give the reader a bird's eye view of the whole scene. The language is simple and the style direct and flowing. Too many Church histories are too massive and bulky, so that few have the courage to browse in them. The reader, however, will not be overawed by the size of this volume, or throw up his hands in despair at the mere suggestion of reading it. It is a good book to take up for group study. Leadership Training Schools would do well to introduce it into their program of courses. It might help them to escape the criticism that they spend too much of their time and energy on technique. This book may not have the same extensive sale as his Story of the Bible, but there

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is no reason why it should not enjoy a popularity equally as great.

—P. A. D.

OBITUARY

EDWARD B. CLODFELTER

Edward B. Clodfelter was born in Davidson County, N. C., Sept. 4, 1862, and died in High Point, N. C., Aug. 20. Early in life he was confirmed a member of Bethany Church in Davidson Co. Upon moving to High Point about 20 years ago, he joined First Church here and remained a faithful member to the end of life, having served as a deacon of the congregation. In 1895 he was united in marriage to Miss Mary Jane Parrish, and to this union were born 5 sons and 4 daughters: Bruce, Lloyd, Parrish and Hazel, of High Point; Lyles of Greensboro; Mrs. Jessie Giles, of Archdale; Mrs. Herman Davis, of Lexington; Mrs. J. C. Curry, of Kernersville; and Mrs. W. F. Hedgecock, of Winston-Salem; also two brothers, H. F. and C. A. Clodfelter, of Davidson Co., and 4 sisters, Mrs. Emma Conrad and Mrs. Camie Crotts, of Thomasville; Mrs. Minnie Murphy, of Roanoke, Va., and Mrs. Lon Everhardt, of Davidson Co.; also 8 grandchildren.

Mr. Clodfelter was considered one of the most successful farmers in North Carolina. He also conducted a large dairy business. His pastor, Rev. W. R. Shaffer, was away on his vacation at the time of Mr. Clodfelter's death. The funeral was conducted from the home on Aug. 21, at 4 P. M., by Dr. J. C. Leonard, assisted by Revs. Milton Whitener of Catawba College; J. D. Andrew, D.D.; J. A. Palmer; O. L. Ruth, of the Holiness Church, High Point; and Rev. Clara Cox, pastor of Springfield Friends' Church. Other ministers present were Revs. W. H. Causey, D.D., and A. C. Peeler. His body was laid to rest beneath a bank of flowers in the beautiful Springfield Cemetery, near his home, in the presence of a host of sorrowing friends, to await the resurrection morn. The sympathy of the entire city and community go out to the grief-stricken widow and the entire family.

J. R. Y.

GEORGE A. KNOLL

George A. Knoll, cashier of the First National Bank of Fleetwood, Pa., until the recent appointment of a conservator, died at his residence, on West Main St., at 4:45 P. M., July 7, aged 43 years, 1 month and 28 days. He became ill with pneumonia the previous Saturday. Mr. Knoll was born May 9, 1890, the son of Amanda (Noll) and the late Cyrus F. Knoll. He was a native of Fleetwood, attended the local schools, and graduated from the high school in 1905. He took up a correspondence course through the Alexander Hamilton Institute. Starting as a newsboy in 1899 he served as carrier, agent and correspondent for newspapers along with his studies and other work. After 3 years in a hosiery mill and in the Fleetwood Metal Body Co. shop, respectively, he started as messenger and clerk for the First National Bank of Fleetwood in 1909, where he was employed for the last 24 years. He was promoted to acting cashier in 1914, and in 1915 was

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elected cashier, in which capacity he served with but one exception until the recent banking crisis, when the bank's president, Harry C. Urieh, was appointed conservator. Since then he worked unceasingly with the conservator to bring about normal operation. From May, 1918, to July, 1919, he served on the battery commander's detail in the 312th Field Artillery, 79th Division, having 10 months' service abroad. He also served several insurance companies as their local agent. Mr. Knoll was a member of Huguenot Lodge, No. 377, F. & A. M.; Reading Commandery, No. 42, Knights Templar; Excelsior Royal Arch Chapter, No. 237, and Rajah Temple, A. A. O. Mystie Shrine, of Reading; Willow Valley Lodge, No. 142, Knights of Pythias; Camp 103, P. O. S. of A.; Fleetwood Grange, No. 1839, and Volunteer Fire Co., No. 1. He served as finance officer of Horace M. Kieffer Post, No. 625, American Legion, and as treasurer of the Fleetwood High School Alumni Association; branch of Berks County Chapter of the American Red

Cross; the Masonic Club and the Building and Loan Association, and was a member of the Reading Hospital Association.

From childhood, Mr. Knoll was a faithful and devoted member of St. Paul's Reformed Church, serving as a deacon and elder for many years. At his death he was vice-president of the consistory, delegate elder primarius to Classis and Synod, a member of the Board of Trustees of Lehigh Classis and of Eastern Synod. He was an ardent admirer of the leadership training work done for our young people at Camp Mensch Mill, and while on his death-bed, as his last act of benevolence, he wrote a check he had contemplated to help send delegates from his congregation to the Camp. For some years he taught a class of junior boys in the Sunday School and for a long time was actively associated with the Boy Scout movement, serving as chairman of the local Troop Committee and as chairman of the Service Committee of the Northeast District of the Reading-Berks Council of the Boy Scout movement.

Mr. Knoll was married in 1922 to Marie S., daughter of Samuel and Minerva (Schlegel) Frey, honor graduate of the Reading Hospital Training School for nurses, class of 1921. This union was blessed with 4 children. Besides the widow there survive the following children: Florence Elizabeth, George Frederick, Richard Allen and Robert Jay; his mother, Mrs. Amanda Knoll, and 2 brothers, James and Charles.

The funeral service, conducted by his pastor, Rev. Wilmer H. Long, was held July 11, and was largely attended by hosts of his friends and associates in Church, social, fraternal, industrial and financial circles, and a large number of floral tributes expressed their sentiments. His pastor used as a basis for his brief address I Cor. 13 and John 15:13. In Mr. Knoll, his pastor, his congregation and the Church at large, lost a most faithful and loving supporter.

—W. H. L.

ANNA MOTTER KERSCHNER
(1847-1933)

Anna Motter Kerschner died in Emmitsburg, Md., the place of her birth, on July 23, at the age of 86. She was the widow of Rev. Jacob B. Kerschner, a member of the faculty of old Mercersburg College. The Motter family, of which she was the youngest child, provided a cultural and religious atmosphere that fostered strong character and mental power in all its members, and in none was this more marked than in the last born. Her familiarity with the theology and cultus of her Church was remarkable, and in the wider fields of knowledge her attainments were no less striking.

Tried as few have been, she bore her misfortunes with most remarkable patience. Hers was an undaunted spirit, heroic and superb in those graces that grow out of an unshaken trust in God. It seems that such souls are tested before our very eyes to show, to those of weaker endurance and confidence, the capabilities of a child of God.

From infancy the roots of her life were laid deep in the soil of her religion and the plant not only survived the droughts of life and the pruning of affliction, but bore fruit to the glory of her faith. The crosses, misfortunes, afflictions, or whatever they may be called, for her, were the "secret and dissembled favors of God's affection." The Divine image is often hidden by the many physical virtues one may have; in this blessed woman's life there was a shining through of the spirit that glorified the whole body. Such a life is like an exotic plant, meant to grow in heaven and yet, by some mysterious cherishing, made to flower on earth. Her life to those who knew her best was an "earnest and pledge of joys to come".

Her body was laid to rest from the

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Church of the Incarnation, Emmitsburg, Md. She is survived by Elnathan Motter and Bertram Motter, of Emmitsburg; Anna Constance and Robert Leighton, of Washington, D. C., and Edward, of Plainfield, N. J.; by four grandchildren and one sister, the last of an illustrious family, Harriet Hinkle Motter.